AN

EXPLANATION

Of the SHORTER

Catechiſm,

Compos'd by the

Aſſembly of DIVINES at *Weſtminſter.*

With a plain, and familiar METHOD of inſtructing the younger ſort, in that CATECHISM.

Specially intended for GOVERNOURS of FAMILIES; and humbly ſubmitted to the candid judgment of the Godly and Judicious Reader.

By *THO. LYE*, M. A. and late Miniſter of the Goſpel at *Alhallows Lumbard-ſtreet.*

Τυπῶσιν ἔχε ὑγιαινόντων λόγων, 2 Tim. 1. 13.
Τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, Heb. 5. 12.

LONDON,
Printed by *J. Aſtwood* for Tho. Parkhurſt at the *Bible* and *Three Crowns* in *Cheapſide* near *Mercers-Chappel*, and the *Bible* on *London-bridge*. 1688.

BRITISH MUSEUM

TO THE

Worshipful *Henry Henley*, Esquire.

Honoured Sir,

MY hoary *head*, dim *eye*, *and* shaking *hand*, *do loudly alarm me to conclude*, *that my life draws nigh unto the grave. But of a truth I cannot so easily depart hence*, *till I have left some*, *though but a little*, Testimony *of that great* Regard *I have justly born you*, *ever since I could truly write my self* Man, *or* Minister. *Worthy Sir*, *I have been for many years fully convinc'd of the truth*, *and depth of your* Humility, *and* Self-denial. *I know you earnestly desire to put into your Port*, *without* Pomp, *or* sound *of* Trumpet; *and therefore dare not proclaim to the world*, *what the great*, *and gracious* God *hath done in you*, *for you*, *and for His by you. Only you will not look on it as an* affront *to your modesty*, *if I turn the* Ewge's *you deserve*, *into* fervent Prayers. *O then that the God of all grace would grant*, *that you may* more and more *evidence your self to be a true*, *industrious*, *indefatigable* Patriot. *That your Family may continue to be*, *like that of* Philemons, *a* little Church, *and your self like* Joshua, *or* David, *walking therein wisely in a* perfect *way. May the* loins, *as well as* mouths *of Widows and Orphans go on to bless you. Let poor desolate* Outcasts *still own you*, *as their compassionate* Gaius, *as their discreet* Obadiah. *May you* ——— *But I dare not proceed. I only beg your pardon for giving my soul* vent *thus far.*

This little Book, *which is cast at your foot*, *and humbly begs your* Patronage, *I have wholly design'd as a* Legacy *of Love*, *for poor*, *ignorant*, *and unbelieving persons*, *and families*; *but more especially for* **your Neighbouring Town**, *that dear place*, *where I first drew my* **breath**, *and exerci-*

sed my **Ministry.** *The Lord knows, how I long after them all in the bowels of Jesus Christ. Oh that they, and all, whose Names are written in the book of life, might so* know God, and Jesus Christ, whom he hath sent, *as that their knowledge might be to them an* evidence *of, as well as an* entrance *into, eternal life.*

That, which hath undone us, and leaves us so naked, so expos'd to an inundation of Popery, Superstition, Heresie, Atheism, is certainly our gross ignorance *of the sound, and saving* Principles *of the Oracles of God. And, if there be a probable, or possible way for our escape, it must be* **Church, and Family-instruction** *in those Principles. For the speedy, and successful advance whereof in* **Families,** *I have prepared this plain* Manual, *which, if upon a strict perusal, it appears to be consonant to the holy Scripture, and to the* Doctrine *of the Church of* England, *(and no farther) I beg your promoting of the serious use, and improvement of it. The God of Truth smile on it, and the Families that seriously use it, even then, when I am* gather'd to my Fathers.

I have no more, but to bespeak your aged self, your only Son, and every hopeful Branch of your whole Exemplary Family, *in the Apostles-Language;* Heb. 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, make you perfect in every good work, *&c.*

So Prays your

Clapham, *June* 11*th.* 1675.

Servant for Jesus sake,

THO. LYE.

Q. 1. *ARe there any Rules Propoſed to be obſerved in Catechiſing?* *A.* Yes.

Q. 2. *Is there a Title to thoſe Rules?* *A.* Yes.

Q. 3. *Which is the Title to thoſe Rules?*

A. A Form of Examination according to the Rules, or Method, propoſed to be obſerved in Catechiſing.

Q. 4. *Is Catechiſing an Ordinance?* *A.* Yes.

Q. 5. *Whoſe Ordinance; Is it Gods?* *A.* Yes.

Q. 6. *How do you prove it?*

A. I prove it out of *Prov.* 22. 6. *Train up* (or Catechiſe) *a Child in the way that He* (or She) *ſhould go; and when they are Old, they will not* (or, at leaſt they ſhould not) *departt from it.*

Q. 7. *How many* Rules *are there to be obſerved in Catechiſing?*

A. Seven.

Q. 8. *Which is the* firſt *Rule to be obſerved in Catechiſing?*

A. Let the Queſtion be barely propounded, and the Anſwer returned.

Q. 9. *What is the* ſecond *Rule?*

A. Try the Childs underſtanding, whether He (or She) doth diſcern Truth from Falſhood.

Q. 10. *How ſhall the Child manifeſt that?*

A. Only by ſaying, Yes, or No, to ſuch ſhort Queſtions, as may be raiſed from the preceding Anſwer.

Q. 11. *Where are they ſet down?*

A. Next to the Anſwers.

Q. 12. *Why is this neceſſary?*

A. Becauſe to repeat words, and not to underſtand the Truths contained in them, is but to act the Parrot, and profits very little.

Q. 13. *But how muſt the Child be made to ſay,* Yes, *or* No?

A. Without Book only.

Q. 14. *Why then do we uſe to Read them?*

A. For two Reaſons, 1. Becauſe we ſhould learn to Read them exactly. 2. Becauſe the oftner we do Read them, and the better we do conſider them, the more capable we ſhall be to Anſwer them truly without Book, if we ſhould (at any time) be ſo examined.

Q. 15. *What is the* third *Rule?*

A. Try the Childs ability to expreſs His (or Her) know-

ledge of the meaning of every hard, and difficult word, or phraſe, in the preceding Anſwer.

Q. 16. *What Reaſon is there for this?*

A. Becauſe we cannot rightly apprehend Truths, unleſs we clearly underſtand the meaning of thoſe words, in which Truths are wrapt up.

Q. 17. *What may be of ſpecial uſe, for an help to the Child herein?*

A. The Alphabetical Table, at the end of this Catechiſm.

Q. 18. *How may I find any difficult word in the Table?*

A. Mark with what Letter it begins, and then look for it under the ſame Letter in the Table.

Q. 19. *How may I know the difficult words in the Anſwers?*

A. Note, That every difficult word explain'd in the Table is printed with a black *Engliſh* Character in every Anſwer.

Q. 20. *What is the* fourth *Rule.*

A. Draw the whole Anſwer into ſeveral Doctrinal Propoſitions, (if it contains more than One) and bid the Child prove each or either of them by Scripture.

Q. 21. *Why ſhould the Anſwer be drawn into ſeveral Doctrinal Propoſitions?*

A. For two Reaſons. 1. Becauſe there are ſeveveral diſtinct Truths contained in ſeveral Anſwers of the Catechiſm. 2. Becauſe the more diſtinctly, and particularly, any Truth is propoſed, the more capable the Childs underſtanding is to apprehend it.

Q. 22. *Why muſt the Child prove each of theſe Doctrinal Propoſitions by Scripture?*

A. Becauſe the Holy Scriptures are the only Foundation, and proof of Infallible, and ſaving Truth.

Q. 23. *What is the* fifth *Rule?*

A. Take the ſeveral Scriptures annexed to the Anſwer, and in order propoſe them diſtinctly to the Child: and ask Him or Her, what He or She obſerves from each or either of them.

Q. 24. *When no Scriptures are annexed to an Anſwer, what muſt we do then?*

A. Take the ſeveral Scriptures annexed to the ſeveral Doctrinal Propoſitions drawn out of the ſeveral Anſwers, and in Order propoſe them diſtinctly to the Child; and ask Him (or Her) what He (or She) Obſerves from each (or either) of them.

Q. 25

Q. 25. *Why is this advice given?*

A. Becauſe the Scriptures are not at any time to be read but with ſpecial obſervation, for the exerciſe, and increaſe of our knowledge, and direction of our practice.

Q. 26. *What is the* ſixth *Rule?*

A. Propoſe ſuch uſual Objections from Scripture, or Reaſon, as ſeem to contradict the Truths aſſerted.

Q. 27. *Why is this requiſite?*

A. Becauſe the clearing of doubts, and Objections, makes much to the enlightning, and confirming of the underſtanding, in its clear apprehenſion of, and firm aſſenting to any Truth.

Q. 28. *What is the* ſeventh *Rule?*

A. Particularly improve, and apply the ſeveral Truths, which have been opened, and proved by Scripture.

Q. 29. *On what account ought this to be done?*

A. Becauſe the excellency of Truth lies chiefly in the improvement, and particular application of it, to the benefit of our ſelves, and others.

Q. 30. *How manifold is an Anſwer in the Catechiſm.*

A. Twofold. Doctrinal, or Practical.

Q. 31. *What is a* Doctrinal *Anſwer?*

A. That which lays down particular Truths to be known, and believed.

Q. 32. *How is a Doctrinal Anſwer to be applied?*

A. Two ways. 1. By way of Information of the judgment, in ſome particular conſequences, which do naturally follow from it. 2. By way of Confutation of Errors againſt it.

Q. 33. *What is a* Practical *Anſwer?*

A. That, which ſpeaks concerning graces to be improved, duties to be performed, ſins to be avoided.

Q. 34. *How is a Practical Anſwer to be applied?*

A. Three ways. 1. By way of Examination of our ſtate, and ways. 2. By way of Exhortation, to improve thoſe Graces, and to perform thoſe Duties. 3. By way of Dehortation, to avoid thoſe ſins.

Q. 35. *Why do theſe words,* Well then, *uſually go before?*

A. Note, That theſe words, **Well then**, do uſually go before the **Uſe**, that is made of the Truths immediately foregoing.

AN

EXPLANATION

OF THE

Assemblies Shorter Catechism.

Question.

What is the chief end of Man?

A. **Mans chief end is to glorifie God, and to enjoy him for ever.**

Do you believe that there is a God? *Heb.* 11. 6. even the living and true God? 1 *Thes.* 1. 9. **Yes.** Doth it plainly appear, that there is a God, FROM the common light of natural Reason, AND the consent of all Nations? *Rom.* 1. 19, 21, 28. AND from Conscience its accusing us, when guilty, and excusing us, when innocent? *Rom.* 2. 14, 15. AND from the works of Creation? *Rom.* 1. 20. AND of Providence? *Psal.* 19. 1, 2, 3. *Dan.* 4. 34, 35. **Yes.** Did God make man chiefly for this end, that man might glorifie God, and enjoy him for ever? **Yes.** Or that man might live as he list, or seek himself, or make himself great? **No.** *Phil.* 2. 21. May man make any thing else his ultimate, and principal end, besides the glorifying, and enjoying of God? **No.** But may not man have divers subordinate, and less principal ends? **Yes.** May he not study, and be diligent in his particular calling, that he may nourish his own body? *Ephes.* 5. 29. And suitably provide for himself, and family? **Yes.** 1 *Tim.* 5. 8. 1 *Thes.* 4. 11, 12. But in these, and all other actions, designs, enjoyments, ought not man chiefly, and principally to aim at the glorifying, and enjoying of God, in them, and by them? **Yes.** Is God capable of receiving the least addition to his Essential glory, and infinite perfection? **No.** *Job* 22. 2. & 35. 7. *Psal.* 16. 2. Are men then said to glorifie God, when they extoll his greatness, and testifie their acknowledgment of his glory? **Yes.** *Psal.* 50, 23. *Rev.* 14. 7. Is it then mans chiefest duty, to endeavour to manifest, and make known

God's

Gods name, honour, praiſe, and glory, in all his undertakings? **yes.**

Well then, will you promiſe, in the ſtrength of God, to be moſt careful, both with your heart, lip, and life, thus to glorifie God? Nay, are not you, and all men moſt ſtrictly bound ſo to do? **yes.** *Pſal.* 29. 1, 2. *Mat.* 5. 16. 1 *Cor.* 6. 20. Doth mans true **happineſs**, and higheſt bleſſedneſs, conſiſt in the full viſion, and fruition, or enjoyment of God, and that for ever? **yes.** *Pſal.* 144. 15. 1 *Cor.* 13. 12. Or in the enjoyment of the pomps, profits, pleaſures, honours, intereſts of this World? **No.** *Prov.* 23. 5. *Eccleſ.* 1. 2.

Well then, will you, through grace aſſiſting, ſincerely endeavour, ſo to glorifie God here, as that you may be capable to enjoy him for ever hereafter? **yes.** *Phil.* 2. 12. 2 *Pet.* 3. 11, 14.

1 *Propoſition.* Mans chief end is to glorifie God, 1 *Cor.* 10. 31. *Whether ye eat, or drink, or whatſoever ye do, do all to the glory of God*, Rom. 11. 36.

2 *Prop.* Mans chief end is, in, or next to the glorifying of God, to enjoy him for ever, *Pſal.* 73. 24. to the end, *Whom have I in Heaven but thee? and there is none upon earth, that I deſire beſides thee.* 26. *God is the ſtrength of my heart, and my portion for ever*, Joh. 17. 21 22, 23.

Q. 2. **What Rule hath God given to direct us, how we may glorifie, and enjoy him?**

A. The **Word of God**, which is **contained** in the **Scriptures** of the **Old**, and **New Teſtament**, is the only **Rule**, to **direct** us, how we may **glorifie** and **enjoy** him.

Is that the Word of God, which is contained in the Scriptures of the Old, and New Teſtament? **yes.** Are the Holy Scriptures then the Word of God written? **yes.** Were all the Holy Scriptures immediately inſpir and indited by the Holy Ghoſt? **yes.** 2 *Tim.* 3. 16. 2 *Pet.* 1. 21. Did the holy Scripture proceed from the wit and inven-

ventions of men? **No.** 2 *Pet.* 1. 19, 20, 21. Are the Books commonly called *Apocrypha*, of Divine inſpiration? **No.** Were they ever receiv'd and own'd as the Word of God, by the Church of the *Jews*, to whom the Oracles of God were committed? **No.** *Rom.* 3. 2. *Luk.* 24. 27, 44. Do they not contain many groſs falſhoods, both in Doctrine and Hiſtory? **Yes.** *Tob.* 5. 12. & 6. 6, 7. & 12. 15. 1 *Mac.* 6. 8. with 2 *Mac.* 1. 15, 16. & 2 *Mac.* 9. 5. Doth the Authority of the Holy Scriptures, for which they ought to be believ'd, receiv'd, and obey'd, depend only, and wholly, upon God, the Author thereof? **Yes.** Or upon the Teſtimony of any Man, or Church? **No.** Are the Holy Scriptures therefore to be received, becauſe they are the Word of God? **Yes.** 1 *Joh.* 5. 9. 1 *Theſ.* 2. 13.

May we not be induced, by the Teſtimony of the univerſal Church, in all ages, and places of the World, to a very high, and reverent eſteem of the holy Scripture? **Yes.** 1 *Tim.* 3. 15. Doth not the conſtancy of the numberleſs **Martyrs**, in their patient, and joyful **ſuffering** the worſt of torments for the defence of the Truth, held forth in the Scriptures, *Rev.* 6. 9. And the many real, and uncontroulable **Miracles** wrought by *Moſes*, the Prophets, Chriſt, and his Apoſtles, for the confirmation of the Scripture, ſtrongly confirm the Divine Authority thereof? **Yes.** *Numb.* 21. 9. 1 *King.* 17, 24. *Mar.* 16. 20. *Joh.* 3. 2. *Act.* 5. 12. Do not the Scriptures manifeſt themſelves to be the Word of God, by the **Majeſty** of their ſtile, *Pſal.* 119. 18, 129. *Hoſ.* 8. 12. The **Purity**, and heavenlineſs of the matter, *Pſal.* 12. 6. & 119. 140. The **efficacy** of the Doctrine, to convince, and convert ſinners, and to comfort, and build up Believers to Salvation? **Yes.** *Act.* 18. 28. *Heb.* 4. 12. *Jam.* 1. 18. *Pſal.* 19. 7, 8, 9. *Act.* 20. 32. *Rom.* 1. 16. & 15. 4. And yet is the Spirit of God, bearing witneſs by, and with the Scripture, in the hear[illegible] of man, alone able fully to perſwade it, that they are the very Word of God? **Yes.** *Joh.* 16. 13, 14. *Iſa.* 59. 21. 1 *Cor.* 2. 10, *to* 15. 1 *Joh.* 2. 20, 27.

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Well then, Will you not frequently, constantly, and carefully read, and study the Book of the holy Scripture which God hath made? *Joh.* 5. 39. *Act.* 17. 11. *Col.* 3. 16. And receive it with Faith, *Heb.* 4. 2. and Love? 2 *Thes.* 2. 10. **Yes.** Is the Word of God the only Rule, to direct us, how we may glorifie, and enjoy him? **Yes.** Can we receive sufficient direction from our own wisdom only, or from Gods works of Creation and Providence? **No.** 1 *Cor.* 1. 21. & 2. 13, 14. Is the Word of God a sufficient, plain, and perfect Rule? **Yes.** *Psal.* 19. 7. Is the whole councel of God, concerning all things necessary for his own glory, mans salvation, faith, and life, reveal'd therein, either in expres's words, or just, and necessary consequence? **Yes.** 2 *Tim.* 3. 15, 16, 17. And that plainly propounded, and clearly opened to the weakest understanding? **Yes.** *Psal.* 119. 105, 130. *Prov.* 14. 6. *Isa.* 35. 8. Are we not daily to expect new Revelations of the mind and will of God from Heaven? **No.** *Gal.* 1. 8, 9. *Heb.* 1. 1. *Isa.* 8. 20. *Luk.* 16. 29, 31. *Rev.* 22. 18, 19. 2 *Thes.* 2. 2.

Well then, Is there any need of unwritten Oral Traditions, Canons of Councils, or Decrees of Popes, new Articles of faith, to supply the supposed defect of the written Word of God? **No.** *Mat.* 15. 6, 9. *Isa.* 8. 20. *Deut.* 12. 32. *Jer.* 7. 31. & 19. 5.

Well then, Will you endeavour, that this Word of God may dwell plentifully in you? *Col.* 3. 16. *That, through patience, and comfort of the Scripture, you may have hope: Rom.* 15. 4. And will you humbly pray to God, to give you an heart to do it? **Yes.** *Prov.* 2. 1, *to* 6.

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2 *Prop.* The Word of God is the only Rule to direct us,

us, how we may glorifie God, 2 *Tim.* 3. 16. *All Scripture is profitable for Doctrine, for reproof, for correction, for instruction in righteousness*; and *ver.* 17.

3 *Prop.* The Word of God is the only Rule to direct us, how we may enjoy God. 1 *Joh.* 1. 3, 4. *That which we have seen, and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the father, and with his Son Jesus Christ.* 4. *And these things write we unto you, that your joy may be full.*

Q. 3. **What do the Scriptures principally teach?**

A. The **Scriptures principally** teach, what **man** is to **believe** concerning God; and what **duty** God **requires** of man. 2 *Tim.* 1. 13. *Hold fast the form of sound words, which thou hast heard of me in faith, and love, which is in Christ Jesus.*

Are all those things which are laid down, and taught in the Scripture, infallibly, and alike true? **yes.** Are they all alike useful, and necessary to be known? **No.** Are those things, which man is bound to **believe** and **do** as necessary to Salvation, the things, which the Scriptures do principally teach? **yes.** And must we believe, *i. e.* assent, or give credit to every truth in the Scripture concerning God in Christ? **yes.** *Joh.* 20. 31. *Joh.* 14. 1. & 17. 3. And that because of the authority of God himself, whose word the Scriptures are? **yes.** Is not a Christian bound to believe any thing, as a point necessary to Salvation, that is not reveal'd in the Scripture? **No.** And doth man, as Gods creature, and subject, owe obedience to Gods revealed will? **yes.** *Mic.* 6. 8. And is this another thing, that the Scriptures do principally teach, *viz.* all matters of **practice**, which are necessary to Salvation? **Yes.** And is not a Christian bound to do any thing as necessary to Salvation, which is not taught in the Scriptures? **No.** Are not the principal heads of Doctrine in the Scripture sometimes summ'd up in these two words, Faith, and Love? 1 *Tim.* 1. 14. 2 *Tim.* 1.

13. Faith and Repentance? *Act.* 20. 21. Faith, and a good conſcience, 1 *Tim.* 1. 19. exemplified by *Paul*, in his publick confeſſion? **yes.** *Act.* 24. 14, 15, 16.

Will you then make it the ſumm of your care to learn to believe, and do that, which the ſumme of the holy Scripture teacheth? **yes.**

Q. 4. **What is God?**

A. God is a **Spirit, infinite, eternal,** and **unchangeable,** in his **Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs,** and **Truth.**

Is God a moſt pure **Spirit?** and that without body, or bodily parts? *Deut.* 4. 15, 16. *Luk.* 24. 39. Or paſſions? **yes.** *Act.* 14. 11, 15. Is God inviſible? **yes.** 1 *Tim.* 1. 17. Is God a corporeal bodily ſubſtance, and may he be ſeen with our bodily eyes? **No.** Is God a man like unto us? and hath he eyes, ears, hands, and a mouth, as we have? **No.** Doth not the Scripture attribute eyes, and ears, *Pſal.* 34. 15. a mouth, *Iſa.* 1. 20. and hands to God? *Heb.* 10. 31. **Yes.** Are theſe bodily parts properly in God? **No.** Or doth God condeſcend to our weak capacity, and ſpeak after the manner of men? **Yes.** And by his eyes do you underſtand his watchful Providence? by his mouth, the revelation of his truth, or mind? by his hand, his power? **Yes.**

Well then, will you not worſhip this God in Spirit? **yes.** Is God in, and of himſelf, **Infinite** in being? *Exod.* 3. 13, 14. and in glory? *Act.* 7. 2. and in bleſſedneſs? 1 *Tim.* 6. 15. and in perfection? **Yes.** *Mat.* 5. 48.

Well then, Is not God therefore alone, in, and unto himſelf al-ſufficient? **Yes.** *Gen.* 17. 1. Doth, or can he ſtand in need of any creatures which he hath made? **No.** *Act.* 17. 24, 25. Is not God finite, as all creatures are? **No.** Is God immenſe, without any meaſure, bounds, or limits of place, time, or perfection? **Yes.** *Jer.* 23. 23, 24. Doth God fill all things, and all places, is he every where preſent? and is his general, and eſſential

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presence equally every-where? **Yes.** *Psal.* 139. 1, to 13. Is not God said to be with his more special, and **gracious** presence, amongst his People? **Yes.** *Zach.* 2. 10, 11. Is not he by the special manifestation of his **glorious** presence, said to be in Heaven? **Yes.** *Mat.* 6. 9. And yet are the Heavens, or the Heaven of Heavens able to contain him? **No.** 1 *King.* 8. 27. Is not God **Eternal** in being? **Yes.** 1 *Tim.* 1. 17. From everlasting to everlasting, and that without either beginning, succession, or ending? **yes.** Had God a beginning, as all creatures have? **No.** Had Angels, and the Souls of men a beginning? **yes.** Were they not from everlasting? **No.** Shall they not be to everlasting? **yes.** Could God possibly have a beginning, and shall he, or can he possibly have an end? **No.** Is God **Unchangeable**, always the same, without the least alteration? *Mal.* 3. 6. and that in his nature, *Psal.* 102. 25, 26, 27. and in his councels, and purpose? *Isa.* 46. 10. *Numb.* 23. 19. in his special love, and favours? **yes.** *Rom.* 11. 29. Is the Lord subject to change, as creatures are? **No.** Is not God said to repent of what he had done? **yes.** *Gen.* 6. 6. 1 *Sam.* 15. 11. Doth not God hereby only declare his will to change his work, without the change of his will? **yes.** Is it proper to God to be infinite, eternal, and unchangeable in his being, and in all his perfections? **Yes.** Is it impossible for God to be otherwise? **yes.** Are infiniteness, eternity, and immutability Gods **incommunicable** Attributes? **yes.** Are they such, as are not to be found in any creature? **yes.** Are wisdom, power, holiness, justice, goodness and truth, said to be Gods **communicable** Attributes? **yes.** Are these proper, and peculiar to God only? **No.** May creatures be wise, holy, just, good, and true? **yes.** Are wisdom, holiness, justice, goodness, and truth, in the same manner in creatures, as they are in God? **No.** Is any creature infinite, eternal, and unchangeable in all these, as God is? **No.** Is God in-

infinite in **Wiſdom**? *Rom.* 16. 27. Is his Knowledge infinite, and infallible? *Rom.* 11. 33, 34. Doth God know all things? *Heb.* 4. 13. Even our very hearts, and thoughts? *Ezek.* 11. 5. **yes.** Can there be any thing, which God knows not, or is ignorant of? **No.** Will not God ſay to the wicked at the laſt day, *I know you not*? Mat. 7. 23. Doth he not mean, that he knows them not ſo, as to own them, and to glorifie them? **yes.** Did Chriſt, as man, know the preciſe time of the general judgment? **No.** *Mat.* 24. 36. Did he know it, as he was God? **yes.** *Joh.* 21. 17. Doth God want wiſdom, in ſome things, or at ſome times? **No.** Doth God do all thngs wiſely? **yes.** Is God **Almighty**, or infinite in power? **Yes.** *Luk.* 1. 37. Is he able to do all things? **yes.** *Mat.* 19. 26. Is there any thing too hard for God to do? **No.** *Rev.* 1. 8, *Luk.* 1. 37. Can God lye? *Tit.* 1. 2. Or die? 1 *Tim.* 1. 17. Or be tempted with evil? *Jam.* 1. 13. Or deny himſelf? **No.** 2 *Tim.* 2. 13. Do not all theſe argue weakneſs, and not power? **yes.** But can God do all things, that are not contrary to his nature, truth, and will? **yes.** Is not God infinite in **Holineſs**? **yes.** *Iſa.* 6. 3. Is there any ſin in God? Doth God love ſin, or ſinners? Doth he allow any to ſin? **No.** Doth not God hate ſin, and ſinners, and that infinitely? **yes.** *Pſal.* 5. 5, 6. Is God infinite in **Juſtice**? Is he juſt in all things, and at all times? in all his decrees, and diſpenſations? **Yes.** Is there any unrighteouſneſs, or injuſtice in God? *Deut.* 32. 4. Is any thing unjuſt that God doth? **No.** Is God juſt, and terrible in his Judgments, *Neh.* 9. 32, 33. And in taking vengeance on impenitent unbelievers? **yes.** 2 *Theſ.* 1. 7, 8, 9. And in rewarding his people through the merits of Chriſt? **yes.** 2 *Tim.* 4. 8. Was God juſt, in puniſhing his innocent Son Jeſus Chriſt for the ſins of his Elect, for whom Jeſus did willingly become a ſurety? **yes.** *Heb.* 7. 22. *Rom.* 3. 25, 26. And was he alſo freely gracious to his Elect in providing for them, and accept-

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ting this ſurety on their behalf? **yes.** *Rom.* 3. 24. Is God infinite in **Goodneſs**? is he good in himſelf, and the author of all good, in, and to the creature? **yes.** *Pſal.* 119. 68. *Mat.* 19. 17. Is God moſt loving? **yes.** 1 *Joh.* 4. 8, 16. And doth not Gods goodneſs chiefly appear in his ſpecial love, and mercy towards his own people? **yes.** *Eph.* 2. 4. Is God infinite in **Truth**? and faithful in fulfilling all the Promiſes, which he hath made to his people? **yes.** *Heb.* 10. 23. Hath God fulfill'd all his threatnings? **No.** *Jon.* 3. 4. with *ver.* 10. Is God then true to his word of threatning, ſince he made it only conditionally, provided they did not repent? **yes.**

Well then, ſince God is thus infinite in his Being, and Perfections, is there not due to him from Angels, Men, and every other creature, and from your ſelf in particular, whatever worſhip, ſervice, or obedience, he is pleas'd to require? **yes.** *Rev.* 15. 12, 13, 14.

1 *Prop.* God is a Spirit, *Joh.* 4. 24. *God is a Spirit.*

2 *Prop.* God is infinite, *Job.* 11. 7, 8, 9. *Canſt thou by ſearching find out God? Canſt thou find out the Almighty to perfection?*

3 *Prop.* God is eternal, *Pſal.* 90. 2. *From everlaſting to everlaſting thou art God.*

4 *Prop.* God is unchangeable, *Jam.* 1. 17. *The father of lights, with whom there is no variableneſs, neither ſhadow of turning.*

5 *Prop.* God is infinite in his Being, *Exod.* 3. 14. *God ſaid, I am that I am, I am hath ſent me unto you.*

6 *Prop.* God is infinite in Wiſdom, *Pſal.* 147. 5. *His underſtanding is infinite.*

7 *Prop.* God is infinite in Power, *Rev.* 4. 8. *Lord God Almighty.* Pſal. 106. 2.

8 *Prop.* God is infinite in Holineſs, *Rev.* 15. 4. *O Lord, thou only art holy.* Rev. 4. 8.

9 *Prop.* God is infinite in Juſtice, *Exod.* 34. 7. *The Lord God, that will by no means clear the guilty, viſiting*

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the iniquity of the fathers upon the children. Revel. 15. 3.

12 *Prop.* God is infinite in Goodneſs, *Exod.* 34. 6, 7. *The Lord God, merciful, and gracious, long-ſuffering, and abundant in goodneſs.* 7. *Keeping mercy for thouſands; forgiving iniquity, tranſgreſſion and ſin.*

11 *Prop.* God is infinite in truth, *Exod.* 34. 6. *The Lord God abundant in Truth.* Deut. 32. 4.

Q. 5. **Are there more Gods than one?**

A. There is but one **only**, the **living**, and **true** God.

Is that God, whom the Scriptures reveal, a true God? **Yes.** 2 *Chron.* 15. 3. And that not only in his aſſertions, and promiſes, but true in himſelf, and in the truth of his nature, and in his diſcoveries, and revelations of himſelf? **Yes.** 1 *Joh.* 5. 20. Is he God indeed, and hath he in him the truth, and ſubſtance of deity? **Yes.** And is he not a God in ſhew and pretence only? **No.** *Iſa.* 45. 20, to the end. Were not thoſe Idols, which the heathen worſhipped as gods, true gods? **No.** *Jer.* 2. 11. 2 *King.* 19. 18. Were they falſe gods? *Jer.* 10. 14. & 51. 17. and lies? *Jer.* 10. 11. and ſo no gods, as to their nature? **Yes.** *Gal.* 4. 8. *Jer.* 5. 7. Were not thoſe painted and engraven Idols nothing in the world, *i. e.* nothing of that true Divinity, which their Idolaters conceited them to have, 1 *Cor.* 8. 4, 6. and therefore worſhipped and adored them? **Yes.**

Well then, ſhould you not, and will you not chooſe, and ſerve this true God, and not Idols? **yes.** *Joſh.* 24. 15. Is not this true God a **living** God? **Yes.** *Dan.* 6. 26. 1 *Theſ.* 1. 9. Hath God all life in, and from himſelf? **yes.** *Joh.* 5. 26. And doth he give life to all things? **yes.** *Pſal.* 36. 9. Were the heatheniſh Idols living gods? **No.** *Pſal.* 115. 5, &c. Or were they dead Idols? **Yes.** *Act.* 14. 15.

Well then, ſince God is the living God, and you live by him, and in him, *Act.* 17. 28. will you not live to him? **Yes.** *Rom.* 11. 36.

Are there more Gods than **one only**, the living, and true God? **No.** *Iſa.* 44. 6. Even the Lord *Jehovah*; he, and

none but he? **Yes.** *Iſa.* 45. 22. *Jer.* 10. 8, 9, 10. Are not Magiſtrates called gods? **Yes.** *Pſal.* 82. 6. But is not this **improperly** only, becauſe they are Gods Deputies, and receive their authority from the true God? **Yes.** Are there not many, that are falſly called gods, but to us there is but one God? **Yes.** 1 *Cor.* 8. 5, 6. Is it not utterly **impoſſible**, that there ſhould be more Gods than one? **Yes.** Can there be more than one infinite, and moſt perfect Being, that hath its being of it ſelf? *Exod.* 3. 14. and that from Eternity? *Pſal.* 90. 2. *Iſa.* 41. 4. and not from another, as their Idols had? **No.** *Pſal.* 115. 4. *Hoſ.* 8. 6. Is it not vain, and unneceſſary, to imagine that there is more than one Almighty Being, that can do all things? **Yes.** And muſt not the true God be the **firſt cauſe** of all things, on whom they muſt depend, and he on no other? **Yes.** Can there therefore be more than one God? **No.**

Well then, will you have no other God but the living and true God only? *Pſal.* 73. 25. And ſerve him, and none but him? *Mat.* 4. 10. And will you ſerve him only, and not Idols? *Jer.* 44. 4. And not your luſts? *Pſal.* 81. 11, 12. Nor the luſts of others? *Gal.* 1. 10. will you fear him, and not the creature ſlaviſhly, *Iſa.* 8. 13. & 17. 12, 13. and truſt in him, and in none but him? **Yes.** *Iſa.* 45. 21, 22.

1 *Prop.* There is one living and true God, *Jer.* 10. 10. *The Lord, he is the true God, he is the living God, and an everlaſting King.*

2 *Prop.* There is but one, only, living and true God, *Deut.* 6. 4. *The Lord our God is one Lord.* Eph. 4. 6. Joh. 17. 3.

Q. 6. **How many Perſons are there in the God-head?**

A. There are three **Perſons** in the **God-head**, the **Father**, the **Son**, and the **Holy Ghoſt**; and theſe three are one God, the ſame in **ſubſtance**, equal in **power**, and **glory**.

Are there ſeveral diſtinct Perſons in the Godhead? **Yes.** How many? are there three Perſons in the Godhead? *viz.* the

the **Father**, the **Son**, and the **Holy Ghoſt**? **Yes.** *Pſal.* 33. 6. *Mat.* 3. 16, 17. Or are there more than three? **No.** Or fewer? **No.** Is the **Father**, God? **Yes.** And is the Father the firſt Perſon of the Godhead? and that, not in reſpect of time, but order? **Yes.** Is the Father of none, neither begotten, nor proceeding? **Yes.** Which of the three Perſons was made man for us, and became our Redeemer, was it the **Son**? **Yes.** And is the Son God, as well as the Father? and equal with the Father? **Yes.** Is the name of God properly given to the Son, as well as the Father? **Yes.** *Joh.* 1. 1. 1 *Joh.* 5. 20. Are ſuch Attributes, which are proper, and peculiar to God only, aſcribed to the Son? **Yes.** Is the Son eternal? *Iſa.* 9. 6. *Joh.* 8. 58. *Rev.* 1. 8. 17, 18. is the Son omnipotent? *Heb.* 1. 3. and omnipreſent? *Mat.* 18. 20. and omniſcient? **Yes.** *Joh.* 2. 24, 25. & 21. 17. *Rev.* 2. 23. Are the works, that are proper to God, aſcribed to the Son, *viz.* the work of Creation? *Joh.* 1. 3. *Col.* 1. 16. and of preſerving the World? **Yes.** *Heb.* 1. 3. Is not the ſame honour, and worſhip given to the Son, that is to the Father? **Yes.** *Mat.* 28. 19. 2 *Cor.* 13. 14. *Heb.* 1. 6.

Well then, will you not ſincerely honour, and adore the Son, as you do the Father? **Yes.** *Joh.* 5. 22, 23. Is the **Holy Ghoſt** God, as well as the Father and the Son? **Yes.** Is he not truly, and properly called God? **Yes.** *Act.* 5. 3, 4. *Iſa.* 6. 3, 5, 8. with *Act.* 28. 25, 26. Are not the peculiar Attributes of God aſcribed to the Holy Ghoſt? **Yes.** Is the Holy Ghoſt eternal? *Heb.* 9. 14. and omnipreſent, *Pſal.* 139. 7. and omniſcient? **Yes.** 1 *Cor.* 2. 10, 11. Are the works, that are proper to God only, aſcribed to the Holy Ghoſt? **Yes.** Did the Holy Ghoſt create the World? **Yes.** *Pſal.* 33. 6. *Gen.* 1. 2. Doth the Holy Ghoſt diſtribute Divine gifts? **Yes.** 1 *Cor.* 12. 4, 11. Did the Holy Ghoſt immediately inſpire the Prophets and Apoſtles? **Yes.** 2 *Pet.* 1. 21. with *Heb.* 1. 1. Did the Holy Ghoſt inſtitute Preaching Elders, and doth he govern the Church? **Yes.** *Act.* 20. 28. & 13. 2. Is not the ſame honour, and Divine worſhip given to the Holy Ghoſt,

that is to be given to the true God only? **Yes.** *Rom.* 9. 1. *Mat.* 28. 19. 2 *Cor.* 13. 14.

Well then, ſince the Holy Ghoſt is God, will you not tremble to grieve, tempt, or vex this Holy Ghoſt? or to quench, reſiſt, or reject his divine motions? **Yes.** *Epheſ.* 4. 30. 1 *Theſ.* 5. 19. Are the three Perſons in the Godhead, one, true, eternal God? **Yes.** Are there three Gods, or Godheads? **No.** Are they all but one and the ſame God, in ſubſtance, and eſſence? **Yes.** Or are they divers in ſubſtance? **No.** Do all the three Perſons ſubſiſt diſtinctly, and incommunicably in the ſame Godhead? **Yes.** Is the Father the Son? **No.** Is the Son the Holy Ghoſt? **No.** Is the Holy Ghoſt, God the Father, or God the Son? **No.** *Joh.* 4. 10. Are not the three Perſons really diſtinguiſht by their perſonal properties? **yes.** Is it proper to the Father, from all Eternity, to **beget** the Son? *Heb.* 1. 5, 6, 8. and is it proper to the Son to be eternally **begotten** of the Father? *Joh.* 1. 14, 18. and is it proper to the Holy Ghoſt from all eternity to **proceed** both from the Father, and from the Son? **Yes.** *Joh.* 15. 26. *Gal.* 4. 6. Are the three Perſons in the Godhead equal? **yes.** Is not one perſon greater than another? **No.** Is not God the Father truly ſaid to be greater than Chriſt, who was his Son? *Joh.* 14. 28. but this is only, as Chriſt was Man, and Mediator between God and Man? **Yes.** And not as he is God? **No.** Are all the Perſons in the Godhead equal in power, and in glory? **Yes.** Is not one more powerful, or more glorious than another? **No.**

1 *Prop.* There are three Perſons in the Godhead, *Mat.* 28. 19. *Baptizing all Nations in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

2 *Prop.* The three Perſons in the Godhead are one God, the ſame in ſubſtance, equal in power, and glory, 1 *Joh.* 5. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* Joh. 10. 30.

Q. 7. **What are the Decrees of God?**

A. The Decrees of God are his **eternal purpoſe** according

ding to the **counſel** of his own **will**, whereby for his own **glory** he hath **foreordained** whatſoever comes to paſs. *Epheſ.* 1. 4, 11, 12. *He hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love.* 11. *Being predeſtinated according to the purpoſe of him, who worketh all things after the councel of his own will.* 12. *That we ſhould be to the praiſe of his glory.* Rom. 9. 14, 15, 18, 22, 23.

Are Gods Decrees his eternal purpoſe, whereby he hath foreordained whatever comes to paſs? **Yes.** Of what date is the purpoſe of Gods decree? is it eternal? **Yes.** *Eph.* 1. 4. Doth God purpoſe any thing in time, which he had not decreed from all Eternity? **No.** Are all Gods decrees according to the counſel of his own will? **Yes.** *Rom.* 9. 15, 18. As God hath decreed any end, hath he not alſo by the ſame decree foreordained all the means thereunto? **Yes.** *Eph.* 2. 10. Is the councel of Gods will moſt wiſe, and moſt holy? **Yes.** *Rom.* 11. 33. Was God mov'd to decree any thing by any thing without himſelf foreſeen in his creatures? **No.** *Eph.* 1. 4, 11. Hath God in his Decrees unchangeably foreordained whatſoever comes to paſs? **Yes.** *Heb.* 6. 17. *Pſal.* 33. 11. Do not the alterations in the creatures occaſion an alteration in Gods purpoſes? nor proceed from ſuch an alteration? **No.** Hath God from all Eternity by an unchangeable Decree foreordained thoſe alterations? **Yes.** Doth nothing come to paſs in time, but what, and when, and how, God hath ordain'd in his Decrees? **No.** Doth not the immutability of Gods Decrees offer violence to the free-will of creatures? and doth it not take away the liberty of ſecond cauſes? **No.** *Act.* 2. 23. *Mat.* 17. 12. *Act.* 4. 27, 28. *Joh.* 19. 11. Doth it not take away the contingency of ſecond cauſes? **No.** *Prov.* 16. 33. Doth it not rather eſtabliſh it? **Yes.** Hath not God decreed, ſo to order all things by his Providence, that they ſhould fall out according to the nature of ſecond cauſes, either neceſſarily, freely, or contingently? **Yes.** 1 *King.* 22. 28, 34. *Iſa.* 10. 6, 7. Hath God

foreordain'd all things for his own glory? **Yes.** Doth any thing come to paſs, which doth not ſerve to Gods glory? or which was not intended by God for that end? **No.** Hath God foreſeen, that ſin would be? nay more, hath not God foreordained that ſin ſhould be? **Yes.** *Act.* 2. 23. Is not God then the author of ſin? **No.** *Jam.* 1. 13. 17. 1 *Joh.* 1. 5. Did not God tempt *Abraham* by way of ſeducement to ſin? **No.** Was it only by way of trial of his faith, and obedience? **Yes.** *Gen.* 22. 1. Did not God decree to permit, and ſuffer ſin to be? **Yes.** Do Gods Decrees compel, or force us to ſin? **No.** Doth he not leave us to the liberty of our own hearts? **Yes.** *Act.* 14. 16. Doth not God concur to the action that is ſinful? **Yes.** *Act.* 17. 28. And alſo to the ſinfulneſs, and obliquity of the action? **No.** May not God juſtly deſert ſinners, and leave them to themſelves? *Pſal.* 81. 12. and judicially deliver them up to Satan, and to their own vile affections? **Yes.** *Rom.* 1. 26. But then doth not God always limit ſin, that it ſhall run out ſo far only and no farther, than may be for his glory? **Yes.** *Pſal.* 76. 10. And doth ſin always turn to Gods glory? *Rom.* 3. 7. to the glory of his **mercy** in pardoning, **juſtice** in puniſhing, **wiſdom** in ordering, **power** in over-ruling it? **Yes.**

Well then, ſhall we not continue, and abound in ſin, that Gods grace, and glory may abound? **No.** *Rom.* 5. 20. with *Rom.* 6. 1, 2.

Q. 8. **How doth God execute his Decrees?**

A. God **executeth** his **Decrees** in the works of **Creation** and **Providence.**

Are the external works of God twofold, *viz.* of Creation and Providence? **Yes.** Is the work of Creation an execution of Gods Decrees? **Yes.** And are the works of Providence the execution of Gods Decrees? **Yes.** Doth God do any thing in the works of Creation, or Providence, which he hath not from eternity decreed? **No.** And doth God execute his Decrees according to his infallible foreknowledge, and the free and immutable counſel of his own will? **Yes.** *Eph.* 1. 11.

1 *Prop.* God executeth his Decrees in the works of Creation, *Rev.* 4. 11. *Thou haſt created all things, and for thy pleaſure they are, and were created.*

2 *Prop.* God executeth his Decrees in the works of Providence, *Dan.* 4. 35. *He doth according to his will in the army of heaven, and among the inhabitants of the earth.*

Q. 9. **What is the work of Creation?**

A. The work of **Creation** is Gods making all things of nothing, by the word of his **Power**, in the ſpace of ſix **days**, and all very **good**.

Is the work of Creation Gods making all things of nothing? and that in the ſpace of ſix days? **Yes.** Is it the work of God the Father only? **No.** Is it not alſo the work of the Son? **Yes.** *Heb.* 1. 2. *Joh.* 1. 2, 3. Is it not alſo the work of the Holy Ghoſt? **Yes.** *Gen.* 1. 2. *Joh.* 26. 13. & 33. 4. Did God create all things for himſelf? *Prov.* 16. 4. and for the manifeſtation of the glory of his power? *Rom.* 1. 20. and of his wiſdom? *Jer.* 10. 12. *Pſal.* 104. 24. and goodneſs? **Yes.** *Pſal.* 33. 5, 6. Did God create or make the whole World? *Act.* 17. 24. and all things therein, whether viſible, or inviſible? and did God create all the Angels? **Yes.** *Col.* 1. 16. *Pſal.* 104. 4. When did God create all things, was it in the beginning? **Yes.** *Gen.* 1. 1. Of what did God make all things? was it of nothing? **Yes.** And is this properly to create? **Yes.** Was there ſomewhat which God made not, of which other things were made? **No.** Can any create or make a thing of nothing, but the Almighty God? **No.** *Jer.* 10. 11. By what did God create all things, was it by the word of his power only, and that without the uſe of any inſtruments? **Yes.** *Gen.* 1. 3. *Pſal.* 33. 9. In what time did God make all things, was it in the ſpace of ſix days? **Yes.** *Gen.* 1. 31. Of what quality did God make all things? was all that God made very good? **Yes.** Did God make nothing amiſs? **No.**

1 *Prop.* The work of Creation is Gods making all things, *Gen.* 1. 1. *In the beginning God created the heaven, and the earth.*

2. *Prop.* God made all things of nothing, by the word of his power, *Heb.* 11. 3. *Through faith we understand, that the Worlds were framed by the word of God, so that things which are seen, were not made of things that do appear,* Gen. 1. 3.

3. *Prop.* God made all things in the space of six days, and all very good, *Gen.* 1. 31. *God saw every thing that he had made, and behold, it was very good; and the evening, and the morning were the sixth day.*

Q. 10. **How did God create man?**

A. God **created man, male,** and **female,** after his own **image,** in **knowledge, righteousness,** and **holiness,** with **dominion** over the **creatures.**

After God had made all other creatures, did he not then create man? **yes.** Of what kind did God create man? did he create them both male and female, *i. e.* man and woman? **yes.** Did God form the body of man of the dust of the ground? *Gen.* 2. 7. and the woman of the rib of the man? **yes.** *Gen.* 2. 22. Did God endue man and woman, with living, *Gen.* 2. 7. reasonable, *Job* 35. 11. and immortal souls? **yes.** *Eccl.* 12. 7. *Luk.* 23. 43. *Mat.* 10. 28. Should *Adam* have died, if he had not sinned? **No.** Is not temporal death threatned, only as the punishment of sin? **yes.** *Gen.* 2. 17. with 3. 19. Did God create man after his own image, or likeness? **yes.** Did the image of God in man consist in any bodily shape? **No.** Is not the image or likeness of God twofold, *viz.* internal, and external? **yes.** Was not man in a more general, and large sence like to God in the nature of his soul, it being incorporeal, invisible, and immortal? **yes.** And in his understanding, and will, which no visible creature hath, but man? **yes.** But did not the internal part of Gods image in man more strictly, and chiefly consist in knowledge, righteousness, and holiness? **yes.** Did God create man in a state of ignorance, and sin? **No.** Or in a state of innocency, as knowing, righteous, holy? **yes.** Had man and woman at their creation the law of God written in their hearts? *Rom.* 2. 14, 15. and a power, personally, perfectly,

fectly, and perpetually, to fulfill it? **yes.** *Eccl.*7.29. And yet were they not under a possibility of transgressing, and falling from this blessed state, and that on this account, because they were left to the liberty of their will which was subject to change? **yes.** *Gen.* 3.6. *Eccles.*7.29. Doth not the external part of Gods image consist in mans dominion over the creatures? **yes.** *Gen.* 1.26. And did God give man this dominion? **yes.**

1 *Prop.* God created man male and female, after his own image, *Gen.* 1.26.27. *God said, let us make man in our own image, after our likeness.* 27. *So God created man in his own image, in the image of God created he him, male, and female created he them.*

2 *Prop.* The image of God in man consisted in knowledg, *Col.* 3.10. *Ye have put on the new-man, which is renewed in knowledge after the image of him that created him.*

3 *Prop.* The image of God in man consisted in righness, and holiness, *Eph.* 4.24. *That ye put on that new-man, which after God is created in Righteousness, and true holiness.*

4 *Prop.* The image of God in man somewhat consisted in mans dominion over the Creatures, *Gen.* 1.26, 28. *Let us make man, and let them have dominion over all the earth.* 28. *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.*

Q. 11. **What are Gods works of Providence?**

A. Gods works of **Providence** are his most **holy, wise,** and **powerful preserving,** and **governing** all his **creatures,** and all their **actions.**

Is there a Providence? **yes.** *Prov.* 15.3. What are the parts of Gods Providence? are they his preserving, and governing all things? **yes.** Doth God, the great Creator of all things, uphold, and preserve all creatures, actions, and things? **yes.** *Heb.* 1.3. What, even from the greatest to the least? **yes.** *Mat.* 10.29. *&c.* Is there somewhat, which

stands

ſtands not in need of Gods preſervation? No. And doth God direct, diſpoſe, and govern all his creatures, and all their actions? Yes. *Dan.* 4. 34, 35. *Pſal.* 135. 6. *Act.* 17. 25. *&c.* Is there any perſon, thing, or action, which is not under, or is exempt from Gods government? No. Are all caſual, and contingent actions govern'd by Gods Providence? Yes. 1 *King.* 22. 28, 34. Doth Gods Providence extend it ſelf to the ſins of Men and Angels? Yes. 2 *Sam.* 16. 10. 1 *King.* 22. 21, 22, 23. But doth not God powerfully bound, and wiſely govern them to his own moſt holy ends? Yes. *Gen.* 50. 20. After what manner doth God preſerve and govern all his creatures, and all their actions? is it holily, wiſely, and powerfully? Yes. And is it according to his infallible knowledge? Yes. *Act.* 15. 18. *Pſal.* 94. 8, to the 12th. And according to the free, and immutable councel of his own will? Yes. *Eph.* 1. 11. *Pſal.* 33. 10, 11. And that in a moſt holy manner? Yes. Is there any want of holineſs, any ſin, or unrighteouſneſs in all the acts of Gods Providence? No. Is God moſt wiſe in all the acts of his Providence? Yes. Is there any want of wiſdom therein? No. Is God moſt powerful in all his acts of Providence? Yes. Is there any want of power therein? No. To what end do all the acts of Gods Providence tend, is it to the praiſe of his glory? *Iſa.* 63. 14. and of his wiſdom? *Eph.* 3. 10. and of his power? *Rom.* 9. 17. and of his juſtice, and goodneſs? *Pſal.* 145. 7. and of his mercy? Yes *Gen.* 45. 7.

1 *Prop.* Gods works of Providence are moſt holy, *Pſal.* 145. 17. *The Lord is holy in all his works.*

2 *Prop.* Gods works of Providence are moſt wiſe, *Pſal.* 104. 24. *O Lord, how manifold are thy works, in wiſdom haſt thou made them all.* Iſa. 28. 29.

3 *Prop.* Gods works of Providence are his powerful preſerving all his creatures, *Heb.* 1. 3. *Upholding all things by the word of his power.* Neh. 9. 6.

4 *Prop.* Gods works of Providence are his governing all his creatures, *Pſal.* 103. 19. *His Kingdom ruleth over all.*

5 *Prop.*

5 *Prop.* Gods works of Providence are his preſerving, nd governing all his creatures actions, *Mat.* 10. 29, 30, 31. *ne ſparrow ſhall not fall to the ground without your father.* o. *The very hairs of your head are all numbred.*

Q. 12. **What ſpecial act of Providence did God ercise toward man in the ſtate wherein he was reated.**

A. When God had **created man**, he entred into a **Covenant of life** with him upon **condition of perfect bedience**; **forbidding** him to eat of the **tree** of **knowedge of good and evil**, upon pain of **death**.

When God had created man, what did he do with im, did he enter into a covenant with him, whiles he as yet in a ſtate of innocency? **Yes.** Though you find ot the word **covenant** mention'd in the Scripture till fter *Adam*'s fall, yet was there not the thing it ſelf live- y ſet down in other words? **Yes.** Was there not a mu- ual agreement, and engagement betwixt God and man, n ſome conditions, to do this and that, to and for each ther? **Yes.** Into what kind of Covenant did God enter with man, was it a Covenant of life? **Yes.** *Rom.* 10. 5. Did God therein promiſe the continuance of natural and piritual life, and the donation of eternal life to *Adam*, nd to his poſterity? **Yes.** And was this promiſe made to *Adam* abſolutely without any condition to be performed n mans part? **No.** Or was it made only upon condition f works, or obedience? **Yes.** And is this firſt Cove- ant which God made with man, therefore call'd a Co- enant of works, becauſe works, or obedience was the alone condition of this Covenant? **Yes.** And was this obedi- nce of man to be perſonal, entire, exact, and perpetual, **Yes.** *Gal.* 3. 10. 12. Was the tree of life a pledge of this Covenant? **Yes.** *Gen.* 2. 9. & 3. 22, 23, 24. *Prov.* 3. 18. But where do we find any promiſe of life made to man in he ſtate of innocency, on condition of mans obedience? is t clearly, and neceſſarily implied in the contrary threat- ning of death on mans diſobedience? **Yes.** *Gen.* 2. 17. And

doth

doth not God from *Gal.* 3. 12. & *Rom.* 10. 5. give us ſufficient ground ſo to interpret? **Yes.** Did God give man any ſpecial command for the trial of his obedience? **Yes.** And did God forbid man to eat of the tree of knowledge of good and evil? **Yes.** And did not God give man free liberty to eat of every other tree in the garden of Paradice? **Yes.** *Gen.* 2. 16. Was the tree of knowledge of good and evil ſo called; becauſe it had ſome ſpecial vertue to give knowledge, more than other trees? **No.** Or was it ſo called only from the event, becauſe by eating thereof man came experimentally to know good, by the loſs of it, and evil, by the feeling of it? **Yes.** *Gen.* 3. 7, 10. Under what penalty was it, that God forbad man to eat of that tree? was it upon pain of death? **yes.** *Gen.* 2. 17. *Gal.* 3. 10. *Rom.* 6. 23. And was the death threatned, temporal, ſpiritual, and eternal death? **yes.** But did man conſent to this law of God, upon theſe conditions? **yes.** And doth it appear from *Eves* words to the Serpent, *Gen.* 3. 3. that man did ſo conſent? **yes.**

Well then, was it not infinite condeſcenſion on Gods part, who, as mans Creator might juſtly have required all obedience from him as his due, yet was pleas'd to enter into Covenant with him, to reward his obedience? **Yes.** Do you not, from Gods direful threatning of death, ſee the dreadful nature of ſin, and miſerable condition of ſinners? and is it not therefore ſinners deepeſt concern to look out after a Chriſt, by whom they may be ſaved? **Yes.**

1 *Prop.* When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, *Gal.* 3. 12. *The man that doth them ſhall live in them.* Rom. 10. 5.

2 *Prop.* God forbad man to eat of the tree of knowledge of good and evil upon pain of death, *Gen.* 2. 17. *Of the tree of the knowledge of good and evil thou ſhalt not eat of it, for in the day thou eateſt thereof thou ſhalt ſurely die,* Gen. 3. 3.

Q. 13. Did our firſt Parents continue in the eſtate wherein they were created?

A. Our

A. Our first **Parents**, being left to the **freedom** of their own **will**, fell from the **estate** wherein they were **created**, by sinning against God.

Eccles. 7. 29. *God hath made man upright, but they have sought out many inventions.* Gen. 3. 6, 7, 8, 13. *When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.* 7. *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.* 8. *And they heard the voice of the Lord God walking in the garden in the cool of the day, and* Adam, *and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.* 13. *The woman said, the Serpent beguiled me, and I did eat.*

Were our first Parents created in a state of innocency? and was that an happy, as well as holy estate? **Yes.** *Gen.* 1. 26, 27. Were our first Parents so confirmed by God in that estate, as that they continued therein, as the elect-Angels did in their first estate? **No.** Or did they fall from it? **Yes.** What, did they fall from their original righteousness, and communion with God? **Yes.** *Gen.* 3. 6, 7, 8, 13. *Rom.* 3. 23. By what did they fall, was it by their sinning against God, and transgressing of his holy law and command? **Yes.** But what was the principal efficient cause of this their sin and fall, was it their own free-will? **Yes.** Had man then in his estate of innocency freedom, and power of will, to do what which was good, and well-pleasing to God? but yet mutably so that he might fall, if he would? **Yes.** Was it then by the abuse of their own free-will, that our first Parents fell? **Yes.** Were they not forced, and compell'd by God to sin? **No.** And yet did God permit, and suffer them to sin? **Yes.** How? by instilling into them any evil? **No.** *Jam.* 1. 13. 1 *Joh.* 2. 16. But by suffering Satan to tempt them? **Yes.** 2 *Sam.* 24. 1. with 1 *Chron.* 21. 1. And by leaving them to the liberty, and mutability of their own will, not hindring

dring their fall by the ſupply of his ſubſequent grace? **yes.** Was not God bound in juſtice, to uphold man from falling? **No.** And did not, or could not Satan force our firſt Parents to ſin? **No.** What then, were our firſt Parents ſeduced only by the ſubtilty, and temptation of Satan, and ſo ſinned freely? **Yes.** *Gen.* 3. 4, 5, 6. 2 *Cor.* 11. 3. Would God ever have permitted mans ſin, if he had not, according to his wiſe, and holy counſel, purpoſed to order it to his own glory? **No,** *Rom.* 11. 32.

Q. 14. **What is ſin?**

A. Sin is any want of **conformity** to, or **tranſgreſſion** of the **law** of God. 1 *Joh.* 3. 4. *Whoſoever committeth ſin tranſgreſſeth alſo the law, for ſin is the tranſgreſſion of the law.*

Hath God the Creator, and ſupream King, and Law-giver, made a law for, and laid commandments on all the children of men, as his creatures, and ſubjects? **yes.** Is this law of God, in ſome part of it, but more darkly to be found written on the hearts of all men? **yes.** *Rom.* 2. 15. Is it not moſt plainly, and fully to be found ſet down in the written Word of God? **yes.** *Hoſ.* 8. 12. Is not this law the perfect rule of our obedience? **yes.** And that by which we may know what is duty, and what is ſin? **yes.** And is not this the rule, againſt which ſin is an offence? **yes.** Is nothing ſin, but what is againſt Gods law? or what God hath either expreſly, or by good conſequence forbidden therein? **No.** Is any want of conformity, agreeableneſs, or ſuitableneſs to the law of God, a ſin? **yes.** May we offend againſt the law of God, by coming ſhort of it, and that in the leaſt point or tittle? **yes.** Is the want of Original Righteouſneſs, and a natural proneneſs to evil, together with an enmity againſt the law of God, a ſin? **yes.** *Rom.* 8. 7. Is the want of conformity in life to Gods law, and every omiſſion of commanded duty, a ſin? **yes.** Is every tranſgreſſion of, and ſwerving from the law of God, a ſin? **Yes.** When we paſs the bounds, that Gods law ſets down, do we ſin? **Yes.** Doth tranſgreſſing of the law comprehend all ſins of Commiſſion? **Yes.** And that

even

ven in the ſmalleſt matters? **Yes.** Or only in ſome groſs ranſgreſſions and foul enormities? **No.** Doth every ſin ake the ſinner guilty before God? **yes.** *Gen.* 4. 7. And li-ble to the curſe of the law? **yes.** *Gal.* 3. 10.

Well then, ſince ſin is againſt the law of God, contra-y to his nature, yea contradictory to his will, *Heb.* 12. 3. Is ot ſin a very great evil? yea the worſt of evils? and will ou, through Chriſt aſſiſting you, look on it as ſuch? and read it, as you dread the Plague, yea, as Hell? **yes.**

Q. 15. **What was the ſin, whereby our firſt-Pa-rents fell from the eſtate wherein they were created?**

A. The **ſin** whereby our **firſt-Parents** fell from the eſtate wherein they were **created,** was their eating he **forbidden** fruit. *Gen.* 3. 6. *The woman took of the fruit of the tree, and did eat, and gave alſo to her husband with her, and he did eat.* 12. *The man ſaid, the woman whom thou gaveſt to be with me, ſhe gave me of the tree, and did eat.*

Did God expreſly forbid our firſt-Parents to eat of the ruit of the tree of knowledge? **yes.** *Gen.* 2. 17. And why? was it becauſe there was any intrinſecal evil in the fruit f that tree more than others? **No.** *Gen.* 1. 11, 12. Was not as indifferent, in it ſelf, to eat of this tree, as of ny other tree in the garden? **yes.** Did God forbid them o eat of the fruit of this tree, only for the trial, and anifeſtation of their obedience? and did both our firſt arents eat of the fruit of this tree? **yes.** And how came ey to eat thereof, was *Eve* firſt ſeduced by Satan, and as *Adam* enticed by *Eve,* to eat thereof? **yes.** And was is their eating the forbidden fruit, the ſin, whereby our rſt-Parents fell from the eſtate wherein they were cre-ted? **yes.** Or was it ſome other ſin? **No.** Was not is ſin a little ſin, ſince it was only the eating of a little uit? **No.** Or rather did not this heighten their ſin, that ey durſt offend ſo great and good a God, for ſo ſmall a atter? **yes.** Was it not a great and hainous ſin, both in e nature of it, and in the ſeveral aggravations of it? **yes.**

Was

Was it not the tranſgreſſion of a poſitive law, wherein God gave to *Adam* a clear diſcovery of his will, and ſo committed againſt great light? **yes.** Was it not the tranſgreſſion of a law eaſie to be remembred, and obſerv'd, and of a law much for his advantage, and of a law, which God gave him, whereby he ſhould teſtifie his obedience to all the reſt of the Commandments? **Yes.** Was it not a ſin againſt the greateſt goodneſs, the greateſt truſt, and the ſevereſt threatning? **yes.** Were there not many ſins included in that one ſin? namely deſperate unbelief, in not giving credit to the threatning, but believing the Devil before God, ambition and pride, in deſiring to be like God; unthankfulneſs; though God had given them ſuch glorious excellencies, vain curioſity, blaſphemy, rebellion, treaſon, murther of themſelves, and their poſterity? **Yes.**

Q. 16. **Did all mankind fall in** Adam's **firſt tranſgreſſion?**

A. The **Covenant** being made with **Adam**, not only for himſelf, but for his **poſterity**, all mankind **deſcending** from him by ordinary **generation**, ſinned in him, and fell with him in his firſt **tranſgreſſion.**

Did all mankind deſcend from *Adam*? **Yes.** *Act.* 17. 26. Was the Lord Jeſus Chriſt one of *Adam*'s poſterity? **Yes.** *Luk.* 3. 23, 38. with *Mat.* 1. 1. Did all mankind deſcending from *Adam* by ordinary generation, ſin in him? **Yes.** *Rom.* 5. 12, to 20. In what tranſgreſſion did they ſin in him, and fall with him, was it in his firſt tranſgreſſion, and in that only? **Yes.** Did they not ſin with him in all the ſins that ever he committed? **No.** Were not all the poſterity of *Adam* then unborn, when *Adam* firſt ſinned? **Yes.** And yet were they in him, before they were born? **Yes.** How do you mean, virtually? that is, they were in his loins, as *Levi* is ſaid to pay tythes in *Abraham*, when he was only in his loins, *Heb.* 7. 9, 10. So *Adam*'s poſterity ſinned in him, becauſe they were in his loins? **Yes.** Did not the Lord Jeſus Chriſt ſin in, and fall with *Adam*? **No.** Was he perfectly free both from

from Original, *Heb.*7.26. and actual ſin? **Yes.** 1 *Pet.*2.22. How ſo? did he not deſcend from *Adam* by ordinary, and natural generation? **No.** He was of *Adam*, in reſpect of the ſubſtance of his fleſh? **yes.** But yet not by *Adam*, or by any ſon of *Adam*, as the begetter of him? **No.** Was he then by extraordinary generation born of a Virgin? **Yes.** *Mat.* 1.18. But is there any reaſon to evince, that all mankind deſcending from *Adam* by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion? **Yes.** Was not *Adam* the root, and father of all mankind? and were not all his poſterity in his loins, when he firſt ſinned? **Yes.** And is not therefore the guilt of his firſt ſin juſtly imputed to them? **Yes.** *Rom.* 3.9, 19. *Rom.* 5.12, 17, 18. Do not thoſe that are traytors, and rebels againſt the King, ſtain their whole blood, and forfeit their inheritance from themſelves, and their children? **Yes.** And if this be juſtice in men towards men, is it not much more juſtice in God towards men? **Yes.** Beſides, when *Adam* firſt ſin'd, did he not ſuſtain the place of a publick perſon, as a common head, and repreſentative of all Mankind? **Yes.** *Act.* 17.26. Did he not receive whatever good he had, not only for himſelf, but for his poſterity? and was not the Covenant of life upon condition of his obedience, made with him, not only for himſelf, but for his poſterity? **Yes.** *Gen.* 2.16, 17. *Rom.* 5.12. If *Adam* had ſtood, had not all his poſterity ſtood with, and been happy with him? **Yes.** *Gen.* 1.27, 28. Is it not juſtice then, that *Adam* falling, all his poſterity ſhould fall with him, and undergo the penalty that he deſerved? **Yes.** *Gen.* 2.17. 1 *Cor.* 15.45, 49. And is this the great reaſon, why all mankind ſinned in, and fell with *Adam*, becauſe the Covenant was made with him, not only for himſelf, but for his poſterity? **Yes.**

Well then, are not you guilty of this firſt ſin of *Adam*? **Yes.** And will you not endeavour to humble your ſoul for it before God, and bewail your guilt, and miſery, by the firſt ſin, as well as by your actual tranſgreſſions? and ſpeedily

ſeek out after a ſaving intereſt in Chriſt the ſecond *Adam*? **Yes.**

1 *Prop.* The Covenant was made with *Adam*, not only for himſelf, but for his Poſterity, *Gen.* 1. 28. *God bleſſed them, and God ſaid unto them, be fruitful and multiply, and have Dominion over the fiſh of the ſea*, &c. And *Gen.* 2. 16, 17. *The Lord commanded the man, ſaying, Of every tree in the garden thou mayſt freely eat.* V. 17. *But of the tree of the knowledge of good, and evil, thou ſhalt not eat therof, for in the day thou eateſt thereof thou ſhalt ſurely die.*

2 *Prop.* All mankind, deſcending from *Adam* by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion, *Rom.* 5. 18, 19. *By the offence of one judgment came upon all men to condemnation.* 19. *By one mans diſobedience many were made ſinners.*

Q. 17. **Into what eſtate did the fall bring mankind?**

A. The **fall** brought mankind into an **eſtate** of **ſin**, and **Miſery**. Rom. 5. 12. *By one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all men for that all have ſinned.*

What brought mankind into an eſtate of ſin, and miſery, was it *Adams* fall? **Yes.** Whom did the fall bring into an eſtate of ſin, and miſery, was it all mankind? **Yes.** Is all mankind now by nature in a ſtate of ſin? **Yes.** Is any man without ſin? **No.** Is miſery the conſequence of ſin? and did *Adams* fall bring all mankind into an eſtate of ſin, and miſery? **Yes.**

Q. 18. **Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?**

A. The ſinfulneſs of that **eſtate** whereinto **man fell** **conſiſts** in the **guilt** of *Adams* firſt ſin, the want of **Original Righteouſneſs**, and the **corruption** of his whole **nature**, (which is commonly called **Original ſin**,) together with all **actual tranſgreſſions**, which **proceed** from it.

Doth

Doth the ſinfulneſs of that eſtate, whereinto man fell, conſiſt in the guilt of Original ſin, and actual tranſgreſſions? **Yes.** Are there then two ſorts, or kinds of ſin, *viz.* Original and Actual? **yes.** *Jam.* 1. 14, 15. Is Original ſin ſo called, becauſe it is that ſin, which we have from our very birth, and original, or the beginning of our being? **Yes.** Doth Original ſin conſiſt in three things, *viz.* the guilt of *Adam*'s firſt ſin, the want of Original Righteouſneſs, and the corruption of our whole nature? **yes.** Is the guilt of *Adams* firſt ſin imputed to all mankind deſcending from him by ordinary generation? **yes.** But how can that be juſtly done? was *Adam* the natural root, and head of all mankind, from whom the whole humane nature was to be propagated? **yes.** *Act.* 17. 26. And did he ſtand, or fall as ſuch, *viz.* as the common head, and principle of all mankind? **yes.** *Rom.* 5. 12. 19. 1 *Cor.* 15. 22, 45, 47. Nay more, did not *Adam* ſtand, or fall, as the moral head, or common repreſentative of all mankind, with whom God did enter into a Covenant of life, not only for himſelf, but for his poſterity? **Yes.** Did not the firſt *Adam* equally repreſent all mankind, as Chriſt the ſecond *Adam* doth all the Elect? **yes.** *Rom.* 5. 19. 1 *Cor.* 15. 16, 17. May not God as well ground an imputation of guilt on a natural union, as he doth of Righteouſneſs, on our myſtical union with Chriſt? **yes.** 2 *Cor.* 5. 19, 21. *Rom.* 5. 17, 18, 19. If *Adam* had ſtood, ſhould not we have ſtood, and been happy with him? **yes.**

Well then, ſince he fell, and that as our head, and repreſentative, are not we juſtly liable to the guilt, that follow'd on the breach of the firſt Covenant? **yes.** And are we not by nature ſtill under the firſt Covenant, *Do this, and live*, and alſo under its curſe? **yes.** *Eph.* 2. 3. *Gal.* 3. 10. Is the want of Original Righteouſneſs part of Original ſin? **Yes.** And doth man want that Original Righteouſneſs, and holineſs, in which he was firſt created? **yes.** *Eph.* 4. 18. Or is man born with the image of God upon him, and doth he ſtill retain it? **No.** As to ſaving Knowledg, Righteouſneſs, and

Holineſs, is it quite obliterated, and blotted out in man? **Yes.** *Rom.* 3. 23. 1 *Cor.* 2. 14. *Rom.* 7. 18. But yet ſome faint reliques of the image of God remain? **Yes.** Is the corruption of mans whole nature part of Original ſin? **Yes.** But is mans whole nature indeed corrupted? **Yes.** What, is there no part of it left undefiled? **No.** Are all the faculties of his ſoul, and every member of his body defiled, and that all over? **Yes.** What, his mind, and conſcience? *Tit.* 1. 25. *Eph.* 5. 8. his thoughts? *Gen.* 6. 5. & 8. 21. his heart, and affections? *Jer.* 17. 9. his will? *Rom.* 8. 7. *Pſal.* 81. 11. *Zach.* 7. 11, 12. and all the parts of his body? **Yes.** *Rom.* 3. 13, to 20. & 6. 13. Hath man by his fall into a ſtate of ſin wholly loſt all ability of will to any ſpiritual good accompanying ſalvation? **Yes.** *Rom.* 5. 6. & 8. 7, 8. *Job* 15. 5. And is man by Original corruption, utterly indiſpos'd, and diſabled, *Rom.* 7. 18. and made altogether averſe from, and oppoſite to all ſaving good? *Col.* 1. 21. and wholly inclined to all evil, and that contiuually? **Yes.** *Gen.* 6. 5. & 8. 21. How comes this Original corruption to be conveyed from our firſt Parents to their poſterity? Is it by ordinary, and natural generation, ſo as all that proceed from them in that way, are conceived, and born in ſin? **Yes.** *Gen.* 5. 3. *Pſal.* 51. 5. *Job* 14. 4. & 15. 14. *Joh.* 3. 6. Doth this corruption of nature, during this life, in part remain in thoſe that are truly regenerate? **Yes.** *Rom.* 7. 14, 18, 19, 23. *Prov.* 20. 9. *Jam.* 3. 2. 1 *Joh.* 1. 8, 10. *Eccl.* 7. 20. But is it not through Chriſt pardoned, and in ſome meaſure mortified? **Yes.** And yet are not both the corruption it ſelf, and all its motions truly and properly ſin? **Yes.** *Rom.* 7. 5, 7, 8, 25. *Gal.* 5. 17.

Well then, is your nature thus dreadfully corrupted? **yes.** And muſt you not then be moſt loathſom in the eyes of God, that carry about you ſuch a nature, as contains in it all the ſeeds and principles of all ſins, that have been, or ſhall be committed in the world, or in hell? **Yes.** And dare you die in ſuch a corrupted ſtate? **No.** Are not actual tranſgreſſions alſo part of the ſinfulneſs of mans lapſed eſtate? **yes.**

Do all actual transgressions proceed from Original sin? **Yes.** Do all the sins of our lives proceed from that of our nature? **Yes.** As unclean streams from a polluted fountain? as corrupt fruit from a rotten tree? **Yes.** What, all Natural, and Personal sins; all sins of ommission and commanded duties? and commission of forbidden sins? all sins of heart, head, lip, life; all sins of thought, word, deed and that either against the Law, or Gospel, do these all flow from Original sin, as acts do from their habits? **Yes.**

1 *Prop.* The sinfulness of that estate, whereinto man fell, consists in the guilt of *Adams* first sin, *Rom.* 5.12.19. *By one mans disobedience many were made sinners.* Gen.2.16,17. 1 Cor. 15.21,22,45,49.

2 *Prop.* The sinfulness of that estate whereinto man fell consists in the want of Original Righteousness, *Rom.* 3. 10. *There is none righteous, no not one.* 11. *There is none that understandeth, there is none that seeketh after God.* 12. *They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one.*

3 *Prop.* The sinfulness of that estate wherein to man fell consists in the corruption of his whole nature, which is commonly called Original sin, *Eph.* 2. 1, 2, 3. *Ye were dead in trespasses and sins, &c.* Psal. 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.*

4 *Prop.* The sinfulness of that estate, whereinto man fell, consists in all actual transgressions, that proceed from Original sin, *Mat.* 15. 19, 20. *Out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, false witness, blasphemies.* 20. *These are the things which defile a man.*

Q. 19. **What is the misery of that estate whereinto man fell.**

A. All mankind by their **fall**, lost **communion** with God, are under his **wrath** and **curse**, and so made **liable** to all **miseries** in this **life**, to **death** it self, and to the pains of **hell** for ever.

Did our first Parents in their state of innocency, enjoy sweet com-

communion, fellowſhip, and friendſhip with God? **Yes.** But did not our firſt Parents by their firſt ſin, and fall, loſe communion with God? **Yes.** *Gen.* 3.8,10,24. And did not our firſt Parents hide themſelves from God, and fly from him, in whoſe preſence they ſo much rejoyced before? **yes.** And did not God drive them from his preſence? **Yes.** And did not all mankind alſo by our firſt Parents fall, become guilty before God? **yes.** *Rom.* 3.9,19. & 5.12. And ſo loſt communion with God? **yes.** And doth not part of mans miſery by the fall conſiſt in this loſs? **Yes.** Is not the preſence of God hateful and terrible to ſinners? Are they not apt to ſay unto God, *depart from us*? **Yes.** *Job* 21.14. *Iſa.* 30.11. *Rev.* 6.16.

Well then, Is not that a very miſerable condition, into which ſin hath brought us, which changeth the object of our greateſt deſires, *Pſal* 42.1,2. contents, *Pſal.* 17.15. joys, *Pſal.* 16.11. into matter of greateſt terror? **Yes.**

And are we not infinitely bound to the Lord Jeſus, who hath purchaſed for us communion with God both in grace, *Eph.* 2.5, 6. and glory, *Joh.* 17.24. and acceſs with boldneſs to the throne of grace? *Heb.* 4.16. ſo that we not only at preſent rejoyce in Gods preſence with us in Ordinances, but even love, and long for his appearance in glory? **Yes.** 2 *Tim.* 4.8. *Rev.* 22.20. Are all mankind by their fall under Gods wrath? **yes.** Is man in the favour of God ſince the fall? **No.** Is there not a breach and enmity between God, and man by the fall? **yes.** *Gen.* 3.15. Is not every ſinner by guilt bound over to the diſpleaſure and wrath of God? yea, are we not all, **by nature,** the Children of wrath? **yes.** *Ephes.* 2.3.

Well then, will you not fear to continue, as nature made you, even when it is moſt decked and adorned? **Yes.** What is the fruit of Gods wrath upon man? is it his curſe? **Yes.** And are all mankind by their fall, under Gods curſe? **yes.** Is not man, ſince the fall under the bleſſing of God? **No.** What, is man ſince the fall ſubject to every curſe in this

this life, and that whether it be ſpiritual, or corporal? **yes.** Is man in his life time become a bond-ſlave to Satan? 2 *Tim.* 2. 26. and ſubject to blindneſs of mind? *Eph.* 4. 18. to a reprobate ſenſe? *Rom.* 1. 28. to ſtrong deluſions? 2 *Theſ.* 2. 11. to hardneſs of heart, *Rom.* 2. 5. and to horror of conſcience? *Iſa.* 33. 14. *Gen.* 4. 13. *Mat.* 27. 4. and to vile affections? **Yes.** *Rom.* 1. 26. Is man juſtly liable to all outward puniſhments in this world? **yes.** *Gen.* 2. 17. What, to the curſe of God on the creatures for our ſakes? **yes.** *Gen.* 3. 17. And to all other evils that befall us in our bodies, names, eſtates, relations, and employments? **Yes.** *Deut.* 28. 15. to the end? Are all mankind by their fall made liable to death it ſelf? **Yes.** *Rom.* 6. 21, 23. Doth death put an end to all their miſery? **No.** Are all mankind by their fall made liable to the pains of Hell for ever? **Yes.** What, to all puniſhments in the world which is to come? to everlaſting ſeparation from the comfortable preſence of God? 2 *Theſ.* 1. 9. *Luk.* 16. 24. and to moſt grievous torments in ſoul and body, without intermiſſion, in Hell, and that for ever? **Yes.** *Mat.* 25. 41, 46. *Mar.* 9. 44, 46, 48.

Well then, ſince the fall hath brought mankind into ſuch a miſerable eſtate, do you not ſee from hence what a fooliſh madneſs it is to hearken to the Devils faireſt temptations, who by them ſeduced, and ſunk man into this diſmal fall? **yes.**

1 *Prop.* All mankind by their fall loſt communion with God, *Gen.* 3. 8, 10, 24. *Adam and his wife hid themſelves from the preſence of the Lord God.* 10. *I was afraid and I hid my ſelf.* 24. *And ſo he drove out the man.*

2 *Prop.* All mankind by their fall are under Gods wrath, *Epheſ.* 2. 3. *And are by nature the children of wrath even as others.*

3 *Prop.* All mankind by their fall are under Gods curſe, *Gal.* 3. 10. *As many as are of the works of the law are under the curſe, for it is written, Curſed is every one that continueth not in all things, which are written in the book of the law to do them.*

4 *Prop.* All mankind, by their fall, are made liable to all the miseries of this life, *Lam.* 3. 39. *Wherfore doth a living man complain? a man for the punishment of his sins.*

5 *Prop.* All mankind by their fall, are made liable to death it self, *Rom.* 6. 23. *The wages of sin is death.*

6 *Prop.* All mankind by their fall are made liable to the pains of hell for ever, *Mat.* 25. 41, 46. *Then shall he say to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the Devil, and his Angels.* 46. *And these shall go away into everlasting punishment.*

Q. 20. **Did God leave all mankind to perish in the estate of sin, and misery?**

A. God having out of his **meer** good-pleasure, from all **eternity, elected** some to everlasting **life,** did enter into a **Covenant of Grace,** to **deliver** them out of the **estate** of **sin,** and **misery,** and to bring them into an estate of **Salvation** by a **Redeemer.**

Doth God deliver all mankind out of the state of sin and misery? **No.** What then, must all mankind unavoidably perish in that estate? **No.** Hath not God elected, and chosen some of mankind unto everlasting life? **Yes.** *Eph.* 1. 4, 5, 6. *Rom.* 9. 23. What, some only? hath he not elected all? **No.** *Rom.* 9. 22. *Prov.* 16. 4. Is the number of Gods Elect so certain, and definite, that it cannot be either increas'd, or diminisht? **yes.** 2 *Tim.* 2. 19. *Joh.* 13. 18. In whom hath God elected, or chosen us to everlasting glory? Is it in Christ Jesus? **Yes.** 2. *Tim.* 1. 9. When did God elect, or choose some of mankind, was it before the foundation of the world, even from all eternity? **Yes.** *Eph.* 1. 4, 9, 11. Doth not God begin to elect some in time? **No.** What was the cause, or reason, that mov'd God to elect some, and not others, was it his meer good pleasure? **Yes.** *Eph.* 1. 9, 11. *Tit.* 3. 4, 5. *&c.* Or was it because of something foreseen in them, moving him thereunto? namely, the foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving

moving him thereunto? No. *Rom.*9.11,13,16,18,23. For what chief end hath God done this, was it all for the praiſe of his glorious Grace? yes. *Eph.* 1. 6, 12. What did God do for his Elect to accompliſh his decree touching their Salvation? did he enter into a Covenant of Grace with them? Yes. What, into a new Covenant, therefore called a Covenant of Grace, becauſe God doth therein moſt ſpecially manifeſt his free, and undeſerved grace and favour? Yes. Had man then by his fall made himſelf utterly uncapable of life, by the firſt Covenant, even that of Works? Yes. *Gal.* 3. 21. *Rom.* 8. 3. And doth God in the Covenant of Grace promiſe to deliver his Elect out of the eſtate of ſin, and miſery? and to bring them into an eſtate of Salvation? Yes. But upon what condition? is it upon condition of perſonal, perfect, and perpetual obedience? No. How then? is it by a Redeemer? Yes. But doth not God in the Covenant of Grace require of his Elect faith in Jeſus Chriſt that Redeemer, that they may be ſaved? yes. *Mark* 16. 15, 16. *Joh.* 3. 16. And are Gods Elect, of themſelves willing, and able to believe to the ſaving of their ſouls? No. *Joh.* 6. 44. But hath not God therefore in the new Covenant promis'd his holy Spirit, to make them able, and willing to believe? yes. *Ezek.* 36. 26. 27. *Joh.* 6. 44. 45. How many Covenants of Grace hath God made with his people? Are there not two, and thoſe differing in ſubſtance? No. What then? is there but one, and the ſame, under various diſpenſations, in the time of the Law, and under the Goſpel? yes. *Gal.* 3. 14, 16. *Rom.* 4. 16, 17, 23, 24. *Heb.* 13. 8.

Well then, Will you not labour to give God the glory of his Grace in vouchſafing to enter into another and better Covenant, even the New Teſtament ſeal'd by the blood of your Redeemer, and cloſe with God in his great deſign of ſaving poor ſouls, in renouncing the former Covenant of Works, and all hopes of being ſaved by your own Righteouſneſs, and in cleaving wholly and only to your Redeemer? *Phil.* 3. 8, 9. yes.

1 *Prop.* God hath out of his meer good pleaſure, from all eternity, elected ſome to everlaſting life, *Epheſ.* 1. 4. *He hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him, in love.*

2 *Prop.* God did enter into a Covenant of Grace, to deliver his Elect out of the ſtate of ſin and miſery, and to bring them into a ſtate of Salvation by a Redeemer, *Rom.* 3. 21, 22. *Now the righteouſneſs of God without the law is manifeſted.* 22. *Even the righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all that believe.* Gal. 3. 21, 22. *If there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law.* 22. *But the Scripture hath concluded all under ſin, that the promiſe by faith in Jeſus Chriſt might be given to them that believe.*

Q. 21. **Who is the Redeemer of Gods Elect?**

A. The **only Redeemer** of **Gods Elect** is the **Lord Jeſus Chriſt**; who being the **eternal Son of God**, became **Man**, and ſo was, and **continues** to be God-and-Man, in two **diſtinct natures**, and one **perſon** for ever.

Is Jeſus Chriſt the Lord? 1 *Cor.* 8. 6. Yea the Lord of Lords? **yes.** 1 *Tim.* 6. 15. And why was he called Jeſus, was it becauſe he ſaveth his people from their ſins? **yes.** *Mat.* 1. 21. But why was he called Chriſt, was it becauſe he was anointed with the Holy Ghoſt above meaſure? **yes.** *Pſal.* 45. 7. *Joh.* 3. 34. And ſet apart, and fully furniſht with all authority and ability, to execute the offices of a Prophet, Prieſt, and King in his Church, which kind of officers were uſually ſolemnly anointed, and ſo ſet apart under the Law? *Joh.* 6. 27. **yes.** *Mat.* 28. 18. Is the Lord Jeſus Chriſt the only Redeemer of Gods Elect? **yes.** Is he the only Mediator of the Covenant of Grace? **yes.** Is there no other Redeemer and Mediator both of redemption and interceſſion? **No.** 1 *Tim.* 2. 5, 6. Of whom is Chriſt the Redeemer? is it of all and every one of his Elect? **yes.** And doth Chriſt both by price and power, deliver his Elect both from ſin, bondage, and miſery? **yes.** *Rev.* 5. 9. Whoſe Son is Chriſt? is he the

Son

Son of God, *Luk.* 4.41. Are there any other Sons of God beſides Chriſt? **Yes.** 1 *Joh.* 3. 1, 2. Is Chriſt Gods own proper Son? **Yes.** *Rom.* 8. 3, 32. Is he Gods Son, in a ſpecial and peculiar manner? and diſtinguiſht from all other Sons of God? **Yes.** Is he not ſtiled Gods Son, only as Angels and *Adam* are call'd the Sons of God, by immediate Creation? **No.** *Job* 38.7. *Luk.* 3.38. Or as Believers are the Sons God, by Regeneration and Adoption? **No.** *Joh.* 1.12, 13. *Eph.* 1.5. Is not Chriſt Gods natural and eſſential Son, in a peculiar manner begotten of God, and from him, in his eternal generation? **Yes.** And did he participate of God the Fathers own nature, and eſſence? **Yes.** *Prov.* 8.22, 23. *&c. Mic.* 5.2. Is not Chriſt Gods only begotten Son? **Yes.** *Joh.* 1.14. 18. *Joh.* 3.16. 18. Was ever any perſon ſo begotten of the Father, as Chriſt was? **No.** Is Chriſt a Son co-equal with his Father? *Phil.* 2. 6. and coeſſential, or of one and the ſame ſubſtance, nature, and eſſence with him, and not only like him? **Yes.** *Joh.* 10. 30. And is he the co-eternal Son of God the Father; is Chriſt from everlaſting, was there ever any time, when Chriſt was not the Fathers Son, or when Chriſt began ſo to be? **No.** *Rev.* 1. 8. *&* 2. 8. *Heb.* 1.5.

Well then, Was not the work of Redemption a very great work, about which ſo great a perſon was ſent, as Gods own Son? **Yes.** And ought you not to adore the love of God in ſending him? **Yes.** *Joh.* 3. 16. Will you labour more and more ſteadily to believe in Chriſt, as the proper, natural, eſſential Son of God; 1 *Joh.* 3.23. and to honour, and adore him? *Joh.* 5.23. and confidently to expect all good from God through him? **Yes.** *Rom.* 8.32. Did Chriſt the Eternal Son of God become Man? and did Chriſt exiſt as the Son of God before he became man? **Yes.** *Gal.* 4. 4. *Phil.* 2. 6, 7. Was Chriſt the ſecond Perſon in the bleſſed Trinity, was he only incarnate? **Yes.** Was the Father, or the Holy Ghoſt made fleſh? **No.** Did Chriſt aſſume to himſelf the whole humane nature? and did he become a true man, of the ſame make, and

and ſubſtance with us? Yes. 1 *Tim.* 2. 5. *Job* 3. 13. *Rom.* 1. 3. Was Chriſt always God? Yes. Was he always man? No. Was there any time, in which he was not man; did he become man, only in, and not before the fulneſs of time? Yes. *Gal.* 4. 4. Was Chriſt God and man; and was it neceſſary that the only Mediator between God and Man ſhould be both God and man? Yes. Was it requiſite that the Mediator ſhould be man in reſpect of that work of Redemption, which he undertook for man? Yes. Could he otherwiſe have been duly qualified to have made ſatisfaction to an injur'd, and offended God? No. Did God ſtand upon ſatisfaction? Yes. And would he not in the leaſt recede from it? No. And can there be ſatisfaction without ſuffering and dying, either by man, or by mans willing ſurety? No. *Heb.* 2. 14. & 9. 22. And muſt he not alſo intercede as well as ſuffer for us, in our nature? Yes. *Heb.* 7. 25. But was it not as neceſſary that our Mediator ſhould be God, as well as man? Yes. If not could he ever have ſuſtained, and kept the humane nature from ſinking under the wrath of God, and the power of death? No. *Act.* 2. 24, 25. *Rom.* 1. 4. Or have given worth and efficacy to his ſufferings, obedience, and interceſſion? No. *Act.* 20. 28. *Heb.* 9. 14. & 7. 25, 26, 27, 28. Or have ever ſatisfied Gods juſtice? No. Or procured his favour? No. *Mat.* 3. 17. But was Chriſt God and man in two diſtinct Natures? Yes. And do the eſſence, properties, and operations of both natures ſtill remain the ſame without converſion, compoſition, or confuſion? Yes. Was not the humane nature wholly ſwallowed up into the divine? No. Was the Godhead ſo depreſs'd, as to be turned into the manhood? No. Is there a plurality of perſons in Chriſt, as well as a diſtinction of Natures? No. Was Chriſt God and man in two diſtinct natures, and one perſon? and doth he continue ſo for ever? Yes. Did the eternal Son of God ſo aſſume the humane nature, as in a moſt unconceivable manner, to unite it on the firſt forming of it, to his divine nature, and to give it a ſubſiſtence in his divine nature? Yes. *Col.* 2. 9. *Rom.* 9. 5.

Well

Well then, Will you labour more and more to give a full and firm aſſent, and conſent to the truth of Chriſts Incarnation, and firmly to adhere to Chriſt, as having aſſum'd our fleſh? **yes.** Will you not give way to ſuch ſins which debaſe the humane nature, which Chriſt hath ſo much advanced? **No.** Will you not labour after a participation of the divine nature? **yes.** And be willng to do, ſuffer, and be abaſed for Chriſt, who hath ſtoop'd ſo low, as to become man for you? **yes.**

1 *Prop.* The Lord Jeſus Chriſt is the only Redeemer of Gods Elect, 1 *Tim.* 2. 5. *There is one Mediator between God and man, the man Jeſus Chriſt*, Act. 4. 12.

2 *Prop.* The Lord Jeſus Chriſt, being the Eternal Son of God, became man, *Joh.* 1. 14. *The word was made fleſh.* Gal. 4. 4.

3 *Prop.* The Lord Jeſus Chriſt was God and man in two diſtinct natures, and one perſon, *Rom.* 9. 5. *Of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever.* Luk. 1. 35. Col. 2. 9.

4 *Prop.* The Lord Jeſus Chriſt continues to be God and man for ever, *Heb.* 7. 24, 25. *This man becauſe he continueth ever, hath an unchangeable Prieſthood.*

Q. 22. **How did Chriſt being the Son of God become man?**

A. **Chriſt the Son of God**, became **man**, by taking to himſelf a true body, and a **reaſonable ſoul**, being **conceived** by the **power** of the **Holy Ghoſt**, in the Womb of the **Virgin Mary**, and born of her, yet without **ſin.**

Did Chriſt the Son of God become man, by taking to himſelf a true body, and a reaſonable ſoul? **yes.** Are theſe the neceſſary parts of a true man? **yes.** Had Chriſt a body without a ſoul? **No.** Or a ſoul without a body? **No.** Did Chriſt take to himſelf a phantaſtical body, *i. e.* only the ſhape, and appearance of a body? **No.** Was it a true body of fleſh, and blood, that he took? **Yes.** *Luk.* 24. 39. *Col.* 1. 22. 1 *Pet.* 1. 20. Was Chriſt really incarnate? did he verily take fleſh upon him? *Joh.* 1. 14. 1 *Tim.* 3. 16. *Heb.* 2, 14, 16. Had

Chriſts

Christs body the same several parts, lineaments, properties, and proportions that our bodies have? *Luk.*24.39. 1 *Joh.*1.1. Did Christ truly hunger? *Mat.* 4. 2. and thirst? *Joh.* 4. 7. and sleep? *Mat.* 8. 24. and was he weary? *Joh.* 4. 6. Did Christ appear in the flesh any otherwise, than formerly he did to *Abraham*? Gen. 18. 13, 14, 17. to *Jacob*, Gen. 32. 24. to *Moses*? **yes**. Exod. 3. 2. with *Act.* 7. 30, 35. Was he made flesh, when he appear'd in flesh to them? **No**. Is not Christ said to be sent **only** in the likeness of flesh? **No**. But he is said to be sent in the likeness of sinful flesh? **yes**. *Rom.* 8. 3. He had then true, real, very flesh? **yes**. But he had no more than the appearance, or likeness of flesh, as sinful? **No**. But did not Christ come from heaven actually clothed with flesh? **No**. Was not his body immediately created in heaven? **No**. And did he not from thence bring it down with him hither? **No**. Had not Christ an humane nature, before he was on earth? **No**. What then, did he descend, and here below assume flesh? **yes**. And had Christ a reasonable soul, such as men have, as well as a true body? **yes**. Did not Christs divine nature enliven, and actuate his body, as well as a soul? **No**. Well then, if Christ took both the body, and soul of a man, he took also the person of a man too? **No**. Is not Christ said to increase in wisdom, as well as in stature? **Yes**. *Luk.* 2. 52. and doth not his growth in wisdom, as much speak the truth of his reasonable soul, as his growth in stature, that of his body? **Yes**. Had not Christ an humane understanding, and will, distinct from his divine? **Yes**. *Mark* 13. 32. *Luk.* 22. 42. And humane affections, as anger, fear, love, joy, sorrow, pity? **yes**. *Mark* 3. 5. *Mat.* 26. 38. *Joh.* 12. 7. *Luk.* 23. 46. And do not all these prove, that the Lord Jesus took unto him a reasonable soul? **yes**. But was Jesus Christ conceiv'd, and born in an ordinary way, as others were? **No**. Was he conceived by the immediate and almighty power of the Holy Ghost? *Luk.* 1. 27, 31, 35, 42. And that in the Womb of the Virgin *Mary*? **Yes**. What of her substance? **Yes**. And was he indeed born of her

yes

yes. *Gal.* 4. 4. Was the production of Christs substance of *Mary*, and had she a proper causality in the production of Christs body? yes. *Mat.* 1. 18, 20. But then this was in an extraordinary manner? yes. Did not Christs body pass through the Virgins Womb, only as water through a pipe, or light through a glass? No. When Christ descended, did he not bring down his body from heaven to earth? No. Is not Christ said to come down from heaven? Yes. *Joh.* 3. 13. & 6. 32, 42, 62. But is it not thus said, only on the communication of properties, that being attributed to Christ in one nature, as the son of man, which was only proper to him in the other, as the son of God? yes. *Act.* 20. 28. 1 *Joh.* 3. 16. And this by reason of the uniting of his person? yes. Was Christ conceiv'd, and born in sin, as others are? No. Was he conceiv'd, and born without sin? yes. He was sent in the likeness of sinful flesh, was he not? yes. And was it not a great degree of humiliation, and debasement in Christ, so to be sent? yes. Was there not something, yea very much like to sin in Christs outward state, and condition? yes. But was there any sin in truth and reality, in the nature which Christ assumed? No.

1 *Prop.* Christ, the Son of God, became man, by taking to himself a true body, *Heb.* 2. 14. *For as much, as the children are partakers of flesh, and blood, he also himself likewise took part of the same.* And *ver.* 16, 17. *Heb.* 4. 15.

2 *Prop.* Christ, the Son of God, became man, by taking to himself a reasonable soul, *Mat.* 26. 38. *Then saith he unto them, my soul is exceeding sorrowful even unto death.* Joh. 12. 27.

3 *Prop.* Christ, as man, was conceiv'd, by the power of the Holy Ghost, in the Womb of the Virgin *Mary*, and born of her, *Luk.* 1. 31, 35. *Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his Name Jesus.* 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*

4 *Prop.* Christ was conceiv'd, and born, without sin, *Heb.* 7. 26. *Such an high Priest became us, who is holy, harmless, undefiled, separate from sinners.* Heb. 4. 15.

Q. 23.

Q. 23. What Offices doth Christ execute, as our Redeemer?

A. Christ, as our Redeemer executeth, the Offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation, and Exaltation.

How many are the Offices of Christ, are they three, *viz.* of a Prophet, of a Priest, and of a King? Yes. And did Christ take, or usurp these Offices to himself? No. Or was he called thereunto by his Father? Yes. *Heb.* 5. 4, 5. And did his Father put all power, and judgment into his hand? *Mat.* 28. 18. and give him command to execute the same? Yes. *Joh.* 5. 22, 27. *Act.* 2. 36. But did the Lord Jesus willingly undertake these Offices? Yes. *Psal.* 40. 7, 8. *Heb.* 10. 5. to 11. And doth Christ carry on the work of our Redemption in the due execution and discharge of his several Offices? Yes. Was not *Melchizedeck* a King, and a Priest? Yes. Was he not also a Prophet? No. Was not *David* a King, and a Prophet? Yes. Was he not also a Priest? No. Was not *Samuel* a Priest, and a Prophet? Yes. Was he not also a King? No. Was there ever any that was both King, Priest, and Prophet, besides the Lord Jesus? No. And was it necessary, that our Mediator should be both a Priest, to obtain, and purchase for us full Redemption? Yes. And a King, to bestow upon us righteousness, and eternal life obtained; and a Prophet to shew unto us the way of Salvation? Yes. Doth Christ as our Redeemer, execute the Office of a Prophet to his Church? Yes. *Luk.* 4. 18, 19, 21. And will you dare, to refuse to hear him speaking from heaven? No. *Heb.* 12. 25. And doth Christ execute the Office of a Priest for his Church? Yes. *Heb.* 5. 5, 6, 7. & 4. 14, 15. & 7. 25. And of a King of his Church, and people? Yes. *Isa.* 9. 6. *Mat.* 21. 5. How manifold was the estate of Christ, was it two-fold, *viz.* of Humiliation, and Exaltation? Yes. *Phil.* 2. 8, 9, 10, 11. Which estate was Christ in here upon earth, was it the estate of Humiliation? Yes. And did Christ execute all his Offices in his estate of Humiliation, when he

was here upon earth? **Yes.** In what eſtate is Chriſt now in heaven, is it an eſtate of Exaltation? **Yes.** And doth Chriſt execute, or carry on theſe Offices of Prophet, Prieſt, and King, now in heaven? **Yes.** What, doth he not now ceaſe to act as a Prophet, Prieſt, and King of his Church, and People? **No.**

1 *Prop.* Chriſt, as our Redeemer, both in his eſtate of Humiliation, and Exaltation, executeth the Office of a Prophet, *Act.* 3.21, 22. *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren, like unto me, him ſhall you hear in all things, whatſoever he ſhall ſay unto you.* 2 Cor. 13. 5. Deut. 18.15.

2 *Prop.* Chriſt as our Redeemer, *&c.* executeth the Office of a Prieſt, *Heb.* 5. 5, 6, 7. *Thou art a Prieſt for ever after the order of Melchizedeck*, Heb. 7.25. *&* 2. 17.

3 *Prop.* Chriſt as our Redeemer, *&c.* executeth the Office of a King, *Pſal.* 2. 6. *Yet have I ſet my King upon my holy hill of Sion.* Iſa. 9. 6, 7.

Q 24. **How doth Chriſt execute the Office of a Prophet?**

A. **Chriſt executeth the Office of a Prophet, in revealing to us by his Word, and Spirit, the Will of God for our Salvation.**

To which of Chriſts Offices doth it belong to reveal, and make known the will of God, is it his Prophetical Office? **Yes.** And doth Chriſt indeed execute this his Office of a Prophet, in declaring and making known the will of God to his people? **yes.** What, the whole will, and counſel of God, or whatever God would have us to know, believe, and do, in order to Salvation? **Yes.** *Joh.* 15. 15. *&* 17. 6. *Heb.* 3. 1, to 7. But for what end doth Chriſt reveal the will of God to us, is it for our ſpiritual edification, and ſalvation? **yes.** *Act.* 20. 32. *Joh.* 20. 31. By what means doth Chriſt reveal his Fathers will, is it outwardly by his Word, and inwardly by his Spirit? **yes.** And do you mean by the Word of Chriſt all the Books of the holy Scripture, both of the old Teſtament, and eſpecially of the New? **Yes.** *Col.* 3. 16. Did

Christ instruct his Church before his Incarnation, by the Prophets, Priests, and Scribes of the Old Testament? **Yes.** *Mat.* 13. 37. 1 *Pet.* 3. 19. What the Prophets wrote, was it their own Word? **No.** Or was it the word, which they had from the Spirit of Christ inspiring them? **Yes.** 1 *Pet.* 1. 10, 11, 12. Did not Christ in the days of his flesh, instruct his Church in his own person, and that with the authority of the Law-giver? **Yes.** *Heb.* 1. 1, 2. & 2. 3. *Mat.* 7. 29. And since, unto the worlds end, by his Apostles and Ministers called and fitted by him for that purpose? **Yes.** 2 *Cor.* 5. 19, 20. *Ephes.* 4. 11, 12, 13. But doth Christ teach only by his Word, without the Spirit? **No.** Is the Word alone sufficient, without the help of the Spirit, to make a saving discovery of the will of God to us? **No.** Is it not by the Spirit of Christ only, that we are enabled to discern, and receive the things that are necessary to Salvation? **Yes.** 1 *Cor.* 2. 14. But doth not Christ teach only by his Spirit, without the Word? **No.** Cannot then Christ teach us by his Spirit alone? **Yes.** But hath not Christ promised, that he will so teach us? **No.** Must then Word and Spirit go together? **Yes.** *Isa.* 59. 21. *Luk.* 24. 32. 45.

Well then, You believe, that the Holy Scriptures, which are the written Word of Christ, contain all things necessary to Salvation? **Yes.** Do not the Papists then greatly err, in saying that Christ hath left many things necessary to Salvation to the Traditions of men? and that unwritten Traditions are to be believed, and received with equal Authority to the Doctrines of Christ? **Yes.** Is not this to accuse Christ himself as unfaithful in his Prophetical Office? **Yes.** And do they not sin against Christ as the Prophet of his Church, when they institute more Sacraments, than he hath appointed; and add many things in Baptism, and change the institution of the Lords Supper, contrary to his command? **Yes.**

1 *Prop.* Christ executeth the Office of a Prophet, in revealing to us the Will of God for our Salvation, *Joh.* 1. 18. *The only begotten Son, which is in the bosom of the Father, he hath declared him.* Eph. 1. 7, 8, 9.

2 *Prop.*

2 *Prop.* Christ reveals to us the Will of God for our Salvation by his Word, *Joh.* 20. 31. *These things are written, that ye might believe that Jesus is the Christ, and that believing, ye might have life through his Name.*

3 *Prop.* Christ reveals to us the Will of God for our Salvation by his Spirit, *Joh.* 14. 26. *The Holy Ghost, whom the Father will send in my Name, he shall teach you all things.*

Q. 25. **How doth Christ execute the Office of a Priest.**

A. **Christ executeth** the **office** of a **Priest**, in his once **offering up** of himself a **Sacrifice**, to **satisfie divine justice**, and to **reconcile** us to God; and in making **continual intercession** for us.

To which of Christs Offices doth it belong to offer Sacrifice, and to make intercession, is it to his Priestly Office? **Yes.** And are these two the parts of his Priestly Office, *viz.* his Offering himself a Sacrifice, and his making Intercession? **Yes.** And doth Christ execute the Office of a Priest for us, in his once offering up of himself a Sacrifice? **Yes.** Was not Christ offer'd up by some other against his own will? **No.** Did he of his own accord offer up himself? **Yes.** What did Christ, as a Priest, offer up to God, was it himself? **Yes.** What, was Christs body, and soul, the Sacrifice that was offer'd up? **yes.** And was the Cross the Altar, on which he offer'd himself up as a Sacrifice? **No.** Or was the Divine Nature, the Altar, that sanctified the gift of the Humane Nature, and made it an acceptable Sacrifice, for the ends for which it was offered? **yes.** How often did Christ offer up himself, was it but once? **yes.** And no more? **No.** And is he to be offer'd up as a Sacrifice, an unbloody Sacrifice, no more? **No.** Was Christs Sacrifice, and Oblation finisht at his death? **yes.** And was Christ indeed a real, proper, Sacrifice for Sin? a propitiatory, and expiatory Sacrifice? **Yes.** *Isa.* 53. 10. 1 *Cor.* 5. 7. *Eph.* 5. 2. *Heb.* 9. 13, 14, 26, 28. *Rom.* 3. 25. *Heb.* 1. 3.

Well then, Was Christ truly, and properly a Sacrifice

or Sin? **Yes.** And were our Sins the meritorious cause of his sufferings? **yes.** And did Christ put himself into the Sinners stead? **yes.** And take their guilt upon himself? **Yes.** And undergo that punishment for them, that they should have undergone? **yes.** *Rom.* 5. 6. 2 *Cor.* 5.20. *Mat.* 20.28. *Gal.* 3.13. Did Christ die, and shed his blood, that he might thereby atone God, and expiate sin? **Yes.** And doth not all this fully demonstrate the truth of Christs satisfying the Justice of God for Sin? **yes.** And is not Sin a very evil thing, and of a very heinous nature, for the expiation whereof, the Son of God must be offer'd up upon the Cross, as a Sacrifice? **yes.** But is Sin in you so heinous an evil? **Yes.** To what end did Christ offer up himself a Sacrifice, was it to satisfie divine Justice, or the Justice of God? **yes.** Hath the Lord Jesus by his perfect Obedience, and Sacrifice of himself, which he, by the eternal Spirit, once offered up unto God, fully satisfied the Justice of his Father? **yes.** *Rom.* 5. 19. & 3. 25, 26. *Heb.* 9. 14, 16, 28. *Eph.* 5. 2.

Well then, If the Lord Jesus himself were a Sacrifice for Sin, and did thereby expiate all Sin for his Members, needs there, or can there any thing more be done by any creature, in way of Satisfaction? **No.** Are not all pretended **Popish** humane Satisfactions vain, and presumptuous? **yes.** *Heb.* 10. 10, 14. For what other end was it, that Christ offer'd up himself a Sacrifice, was it to reconcile us to God, or to make God and us friends? **yes.** *Dan.* 9. 24, 26. *Col.* 1. 19, 20.

Well then, Since the Justice of God is satisfied, and Believers are reconciled to God, may not true Believers from hence comfortably conclude, and expect the enjoyment of an everlasting inheritance in the Kingdom of Heaven? **yes.** *Eph.* 1. 11, 12. *Heb.* 9. 12. 15. Is the other part of Christs Priestly Office his making continual Intercession for us? **Yes.** Did not Christ make Intercession for us, when he was on Earth? **Yes.** *Joh.* 17. 9, 20, 24. And doth he continue so to do, now he is in Heaven? **Yes.** *Heb.* 7. 25. 1 *Joh.* 2. 1, 2.

Doth

Doth Christ pray for us vocally in heaven? **No.** Or only vertually? **yes.** Christ then hath not finisht his Intercession, as well as his Sacrifice? **No.** But how doth Christ now make Intercession, is it by his appearing in our nature, as our head, and surety, continually before the Father in Heaven? **yes.** *Heb.* 9. 12, 24. And that in the merit of his Obedience, and Sacrifice on Earth? *Heb.* 1. 3. And by declaring his Will to have it applied to all Believers? **yes.** *Joh.* 17. 9, 20, 24. And by answering all accusations, that are brought against them? **Yes.** *Rom.* 8. 33, 34.

Well then, From Christs prevalent Intercession, may not true Believers arrive at true, and firm peace of Conscience, notwithstanding their daily failings? **yes.** *Rom.* 5. 1, 2. 1 *Joh.* 2. 1, 2. And may they not hence be encouraged to go with humble boldness to the Throne of Grace? **yes.** *Heb.* 4. 16. And from hence strongly conclude Gods gracious acceptance both of their persons, *Eph.* 1. 6. and of their services? **yes.** 1 *Pet.* 2. 5.

1 *Prop.* Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfie Divine Justice, *Heb.* 9. 14, 28. *Christ was once offered to bear the sins of many.*

2 *Prop.* Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice, to reconcile us to God, *Heb.* 2. 17. *That he,* i. e. *Christ, might be a merciful, and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people.*

3 *Prop.* Christ executeth the Office of a Priest, in his making continual Intercession for us, *Heb.* 7. 24, 25. *He ever liveth to make intercession for them.*

Q. 26. **How doth Christ execute the Office of a King?**

A. **Christ executeth the office of King, in subduing** us to himself, in **ruling**, and **defending** us; and in **restraining**, and **conquering** all his, and our enemies.

To which of Christs Offices doth it belong, to subdue and

govern us, and to reſtrain and conquer all his, and our enemies, is it to his Kingly Office? **Yes.** Chriſt then is King of the Church? **Yes.** *Iſa.* 9. 6, 7. *Act.* 2. 36. *Rev.* 14. 14. Is Chriſt the only King, and head of the Church? **yes.** *Col.* 1. 18. *Eph.* 1. 22. Is there any other King, or Head of the Church, but the Lord Jeſus? **No.** Is not the **Pope** Chriſts Viceroy, or Vicegerent here upon Earth, Head, and King of the Church? **No.** Nay, is he not King of Kings, and Lord of Lords here below? Hath not the **Pope** power, and juriſdiction over Chriſtian Princes in their Dominions, and over all their people, yea ſo far as to deprive them of their Dominions, and Lives, if he ſhall judge them to be Hereticks? **No.** 2 *Theſ.* 2. 4. *Rev.* 13. 15, 16, 17. What then, is the Pope that **Antichriſt**, that exalts himſelf in the Church againſt Chriſt, and all that is called god? **Yes.** *Mat.* 23. 8, 9, 10. 2 *Theſ.* 2. 3, 4, 8, 9. Was Chriſt truly a King before his Reſurrection? **yes.** *Pſal.* 2. 6. & 110. 1. *Mat.* 21. 5. Or only after his Reſurrection? **No.** Was Chriſts Dominion compleat, and full, before his Reſurrection, over Angels, and Men? **yes.** You mean he had full right, and power? **yes.** But he did not ſo fully exerciſe, and manifeſtly declare his Royal power, as then? **No.** *Eph.* 1. 21. 1 *Pet.* 3. 22. *Act.* 2. 36. Doth Chriſt execute his Kingly Office towards his people? *Joh.* 1. 49. and towards his, and their enemies? **yes.** *Pſal.* 110. 2. How towards his people, firſt in ſubduing them to himſelf? and then in ruling them, and defending them? **yes.** And doth Chriſt as a King ſubdue us to himſelf? **yes.** And effectually call us out of the world to himſelf? **yes.** *Act.* 15. 14, 15, 16. *Iſa.* 55. 4, 5. *Gen.* 49. 10. Do we not ſubmit to Chriſt meerly of our own accord? **No.** Why, are we by nature ſuch enemies to Chriſt? *Col.* 1. 21. So ſtubborn, diſobedient, and rebellious, *Tit.* 3. 3. that he is fain to ſubdue us by his power, before we become his peculiar people? **yes.** *Pſal.* 110. 3. Doth Chriſt ſuffer us to remain rebellious? **No.** To whom doth Chriſt ſubdue us? to himſelf? **yes.** Are all true Believers then Chriſts Subjects, and is Chriſt their King? **yes.** And

is the Church, Christs Kingdom in a special manner? Yes. And doth he in his Providence take special care thereof? Yes. 1 *Tim.*4.10. *Amos* 9.8,9. *Isa.*43.3,4,5. and that, as a King doth of his Subjects? Yes. Doth Christ leave us to our own care, and conduct, after he hath once subdued us? No. What, doth he rule, and govern us? Yes. Doth he not permit us, to do what we list? No. Doth it belong to Christs Kingly Office to ordain laws in his Church, that bind their Consciences to obedience? And doth Christ rule his people by those laws? Yes. *Isa.*33.22. *Mat.*28.19,20. And to make Officers for the gathering and perfecting of the Saints in this life to the end of the world? Yes. 1 *Cor.*12.28. *Eph.* 4. 11, 12, 13. And to appoint the use of Censures for his Church; but this only for their spiritual government, and salvation? Yes. *Joh.* 20.22,23. *Mat.*18.17,18. 2 *Thes.* 3.6,14, 15. 1 *Cor.*5.4,5,13. Chiefly doth not Christ rule his people inwardly by his Spirit, by it writing his laws in their hearts, working in them a disposition, and strength, to yield to him that obedience which he requires? Yes. *Heb.* 8.10. 2 *Cor.* 3.3. Doth Christ as a King defend us? Yes. *Isa.* 32.1,2. *Psal.*91.4. *Mat.* 23.37. Doth not Christ expose us to danger, and leave us to shift for our selves? No. What doth Christ do as a King, in reference to his, and our enemies, *viz.* the Devil, the World, the Flesh, and Death? Doth he not restrain them? Yes. What all of them? Yes. Or only some of them? No. *Psal.* 76. 10. Doth Christ then, even whiles the enemies power remains, set bounds, and limits to them, over which they cannot pass? Yes. Christ then doth not suffer his, and our enemies to do what they list with us? No. But doth Christ leave his, and our enemies unconquered, and suffer them finally to prevail against him? No. Or against us? No. What, doth he conquer them, *i. e.* doth he take away their power in part, that they have not dominion over his people here, and then compleatly conquer them, when he brings all enemies under his feet, and doth utterly abolish, and destroy them? Yes. *Rom.* 8. 37.

Well then, Since Christ is King, he will certainly bestow saving Grace upon his Elect? **Yes.** *Act.* 5. 31. Reward their sincere obedience? *Rev.* 22. 12. & 2. 10. Preserve, and support them under all their temptations, and sufferings? *Isa.* 63. 9. powerfully order all things for his own glory? *Rom.* 14. 10, 11. and his subjects good? *Rom.* 8. 28. Will he not? **Yes.** But then hath not this King an iron-Rod, as well as a golden Scepter? **Yes.** *Psal.* 2. 8, 9. Doth he not dreadfully threaten those, that know not God, and obey not the Gospel? **yes.** 2 *Thes.* 1. 8, 9. And those also, that are enemies to his people? **Yes.** *Psal.* 45. 5. Will you not therefore fear to offend him? **yes.** *Psal.* 2. 11. And the least of those, that believe in him? **Yes.** *Luk.* 17. 2.

1 *Prop.* Christ executeth the Office of a King, in subduing us to himself, *Act.* 15. 14, 15, 16. *Psal.* 110. 3. *In the day of thy power thy people shall be a willing people.*

2 *Prop.* Christ executeth the Office of a King in ruling, and defending us, *Isa.* 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us,* Isa. 33. 1, 2.

3 *Prop.* Christ executeth the Office of a King, in his restraining, and conquering all his, and our enemies, 1 *Cor.* 15. 25. *He must reign, till he hath put all his enemies under his feet.* Psal. 110. throughout.

Q. 27. **Wherein did Christs Humiliation consist?**

A. **Christs Humiliation consisted** in his being born, and that in a low **condition**, made under the **law**, undergoing the **miseries** of this **life**, the **wrath** of God, and the **cursed death** of the **Cross**, in being buried, and **continuing** under the **power** of **death** for a time.

Are there not **two** parts of Christs Mediatory Office, *viz.* his state of Humiliation, and Exaltation? **Yes.** And is Christs Humiliation that low condition, wherein he did, for our sake, empty himself of his glory, and take upon him the form of a servant? **Yes.** *Phil.* 2. 6, 7, 8. Are there not four steps of Christs Humiliation, discernable in his Conception,

and

and Birth, Life, Death, and after his Death, till his Reſurrection? **yes.** Did Chriſt then humble himſelf in his Conception and Birth? **Yes.** Was he not from all Eternity the Natural Son of God, and in the boſom of the Father? **Yes.** *Joh.* 1. 14, 18. And yet was pleas'd to become the Son of Man, made of a Woman of low eſtate, and to be born of her, and that with divers circumſtances of more than ordinary abaſement? **Yes.** *Luk.* 2. 7.

Well then, Was not Chriſts Incarnation a very low ſtep of his Humiliation? **Yes.** Was it not an infinite abaſement to infinite Majeſty, to be coupled with finite frailty, Almightineſs with weakneſs, unſpeakable glory with extream baſeneſs, and vileneſs? **Yes.** That he, who was begotten of his Father, before all time, ſhould be born of a Woman in time? that he, who meted out heaven with a ſpan, ſhould himſelf be but a ſpan long? the eternal Word not able to ſpeak a Word? **Yes.** Did not Chriſt humble himſelf in his life alſo? **Yes.** How? by ſubjecting himſelf to, and putting his neck under the yoke of the law? **yes.** *Gal.* 4. 4. Was he not then exempted from ſubjection to the law? **No.** Did Chriſt ſubmit to the Ceremonial Law in his Circumciſion? **Yes.** *Luk.* 2. 21. And to the Moral Law, to fulfil the preceptive part thereof, by his perfect Obedience? **Yes.** *Mat.* 3. 15. & 5. 17. And to ſatisfie the maledictive part thereof, by his compleat ſufferings? **Yes.** *Gal.* 3. 13. Was this a debt, that God could have challenged of him? **No.** Was it a pure voluntary ſubjection? **Yes.** Beſides, in the whole courſe of his life, did not Chriſt undergo many miſeries of this life? **yes.** Or was he freed from them? **No.** Did Chriſt conflict with the indignities of the World? **yes.** *Pſal.* 22. 6. *Heb.* 12. 2, 3. And with the temptations of Satan? **yes.** *Mat.* 4. 1, to 12. *Luk.* 4. 13. And with infirmities in his fleſh, common to the nature of man? *Heb.* 2. 17, 18. & 4. 15. and particularly accompanying that his low condition? **Yes.** *Iſa.* 52. 13, 14. &. 53. 2, 3. 2 *Cor.* 8. 9. In the cloſe of his life, what did Chriſt undergo? was he not tormented in his body

by

by his perſecutors? **Yes.** *Mat.* 27. 26. to 50. And did he conflict with the terror of death, and the power of darkneſs? **Yes.** Did he feel, and bear the weight of Gods wrath, and endure moſt grievous torments immediately in his ſoul? **Yes.** *Mat.* 26. 37, 38. & 27. 46. *Luk.* 22. 44. And did he ſuffer death? **Yes.** What kind of death, was it an ordinary natural death? **No.** Or a violent death? **Yes.** Was he crucified on a Croſs? **Yes.** *Phil.* 2. 8. Was that death a moſt painful death? **Yes.** Did they pierce his hands, and feet? **Yes.** *Luk.* 24. 40. *Pſal.* 22. 16. Did they ſo extend, and wreſt all his body, that they might tell all his bones? **Yes.** *Pſal.* 22. 17. *Mat.* 27. 35. Was it not alſo a ſhameful death? **Yes.** *Heb.* 12. 2. Did they not deride, and ſcorn him, mock him, and ſhake their heads at him, yea ſpit in his very face? **Yes.** *Mat.* 27. 29, 38, 39. And was it not alſo a curſed death? **Yes.** *Deut.* 21. 23. *Act.* 2. 36. *Gal.* 3. 13.

Well then, In this death of Chriſt do you not clearly ſee his tranſcendent, and inexpreſſible love to poor ſinners? *Rev.* 1. 5. *Gal.* 2. 20. And is not ſin an horrible, and curſed evil, that nothing could purge, and expiate the abominable filthineſs thereof but the blood of God? 1 *Joh.* 1. 7. 1 *Pet.* 1. 19. And is not Gods Juſtice moſt exact, and impartial, and his ſeverity againſt ſin moſt righteous; that rather than that ſhall paſs unpuniſhed, his only begotten, and everlaſting beloved Son ſhall ſhed his blood? **Yes.** *Rom.* 3. 25, 26. Beſides, if Chriſt hath ſhed his blood for ſin, will not you endeavour to ſhed the blood of ſin? **Yes.** *Rom.* 6. 5, 6, 10, 11. And ſince Chriſt died for us, ſhould not we live to him? **Yes.** 2 *Cor.* 5. 15. *Tit.* 2. 14. Yea, and be ready, if he calls, to die for him? **Yes.** *Act.* 20. 24. *Rev.* 12. 11. How was Chriſt humbled after death? was he buried? **Yes.** 1 *Cor.* 15. 3, 4. *Mat.* 27. 59, 60. *Mark* 15. 45, 46. *Luk.* 23. 52, 53. *Joh.* 19. 38, 39, 40. Did Jeſus Chriſt riſe again immediately from the dead? **No.** What then, did he continue in the ſtate of the dead, and under the power of death? **Yes.** But for how long time did Chriſt remain under the power of death, was it for ever? **No.** Was it only for a time,

time, a ſhort time, till the third day, and no longer? **Yes.** Did his body in that time ſee corruption? **No.** *Rom. 6. 9. Act. 2. 24, 27. & 13.37.* But do you not read in your Creed, that Chriſt deſcended into hell? **Yes.** Do you believe, that the ſoul of Chriſt went down among the damned Devils, to triumph over them? **No.** By his deſcenſion into Hell then, do you mean this only, and no more, that Chriſt, after his Burial, continued in the ſtate of the dead, and under the power of death, for a time? **Yes.**

1 *Prop.* Chriſts Humiliation conſiſted in his being born, and that in a low condition, *Luk. 2. 7. She brought forth her firſt born ſon, and wrapped him in ſwadling cloaths, and laid him in a manger.*

2 *Prop.* Chriſts Humiliation conſiſted in his being made under the law, *Gal. 4. 4. God ſent forth his ſon, made under the law.*

3 *Prop.* Chriſts Humiliation conſiſted in his undergoing the miſeries of this life, *Iſa. 53. 3. He is deſpiſed, and rejected of men, a man of ſorrows, and acquainted with grief, and we hid as it were our faces from him, he was deſpiſed, and we eſteemed him not.* Heb. 12. 2, 3.

4 *Prop.* Chriſts Humiliation conſiſted in his undergoing the wrath of God, *Mat. 27. 46. Jeſus cried with a loud voice, My God, my God, why haſt thou forſaken me?* Luk. 22. 44.

5 *Prop.* Chriſts Humiliation conſiſted in his undergoing the curſed death of the Croſs, *Phil. 2. 8. He humbled himſelf, and became obedient unto death, even the death of the croſs.*

6 *Prop.* Chriſts Humiliation conſiſted in his being buried, 1 *Cor. 15. 4. That he was buried.*

7 *Prop.* Chriſts Humiliation conſiſted in his continuing under the power of death for a time, *Mat. 12. 40. As Jonas was three days, and three nights in the whales belly, ſo ſhall the Son of man be three days, and three nights in the heart of the earth.*

Q. 20. **Wherein conſiſteth Chriſts Exaltation?**

A. **Chriſts Exaltation conſiſteth** in his riſing again from the dead on the third day, his **aſcending** up into **heaven**, in **ſitting** at the **right hand** of God the **Father**, and in coming to **judge** the **world** at the **laſt day**.

Was

Was Christ exalted? Yes. But was he not first humbled, before he was exalted? Yes.

Well then, may we not justly expect, it will be with the Members, as it was with the head? a crown of thorns before a crown of life? and that, as Christ first suffered, and then enter'd into his glory, *Luk.* 24. 26. even so must we through many tribulations enter into the Kingdom of heaven? Yes. *Act.* 14. 22. 2 *Tim.* 2. 11, 12. Was Christs Divine nature capable of any real Exaltation? No. Was that exalted only declaratively? Yes. But was Christs humane nature exalted, not only declaratively, but also really? Yes. Are there four steps, or degrees of Christs Exaltation, *viz.* his Resurrection, Ascension, Session at the right hand of God, and coming to Judgment? Yes. Did Christ continue still in the grave, and under the power of death? No. Was it possible for Christ to be held by death? No. *Act.* 2. 24. Did Christ then rise again from the dead? Yes. Was his body really united to his soul? Yes. What, the very self-same body, in which he suffer'd, with the same essential properties thereof? Yes. *Luk.* 24, 39. *Job.* 20. 25, 27. But did Christ arise with mortality, and other common infirmities belonging to this life? No. *Rom.* 6. 9. *Rev.* 1. 18. But when did Christ arise from the dead, was it on the third day? Yes. Was it not sooner, nor later? No. On which day of the week did he arise, was it on the first? Yes. But by whose power did he rise again from the dead, was it by his own? Yes. *Joh.* 10. 18.

Well then, Hath not Christ, by his powerful Resurrection evidently declared himself to be the Son of God? Yes. *Rom.* 1. 4. And that he hath fully satisfied his Fathers Justice? Yes. *Rom.* 8. 34. And vanquisht death, 1 *Cor.* 15. 54. &c. and Satan, that had the power of it? *Heb.* 2. 14. and that he is Lord both of the quick, and dead? Yes. *Rom.* 14. 9. Besides hath not Christ done all this, as a publick person, and as our representative? Yes. 1 *Cor.* 15. 21, 22. Yea, as the head of his Church? *Eph.* 1. 20, 22, 23. *Col.* 1. 18. and that for their justification? Yes. *Rom.* 4. 25. And for their quickning

in Grace? **Yes.** *Eph.* 2. 1, 5, 6. *Col.* 2. 12. And for their ſupport againſt all their enemies? **Yes.** 1 *Cor.* 15. 25, 26, 27. And to aſſure them of their Reſurrection from the dead, at the laſt day? **yes.** 1 *Cor.* 15. 20 What is the **ſecond** ſtep of Chriſts Exaltation, is it his **Aſcenſion?** **yes.** Did not Chriſt remain forty days here upon Earth after his Reſurrection? **yes.** *Act.* 1. 3. Did he not, in that time, often appear unto, and converſe with his Apoſtles, ſpeaking to them of the things pertaining to the Kingdom of God? **yes.** *Act.* 1. 1, 2. And giving them a commiſſion to preach the Goſpel to all Nations? **yes.** *Mat.* 28. 19, 20. But was not Chriſt to continue ſtill on the Earth after his Reſurrection? **No.** Did he at length aſcend up into Heaven? **yes.** What, did Chriſt in our nature, and as our head, viſibly go up into the higheſt heavens? **yes.** *Act.* 1. 9, 10, 11. *Heb.* 6. 20. *Eph.* 4. 10. And as he went up did he gloriouſly triumph over his enemies? **yes.** *Eph.* 4. 8. But wherefore did Chriſt aſcend, was it to receive gifts for men? **yes.** *Pſal.* 68. 18. And to prepare a place for us? **Yes.** *Joh.* 14. 3. And is Chriſt now bodily in heaven? **Yes.** And ſhall he continue there, till his ſecond coming at the end of the world? **Yes.** *Act.* 3. 21.

Well then, Since Chriſt is gone to Heaven, will not you labour to have all your affections raiſed up thither, where Chriſt your true treaſure is? **yes.** *Col.* 3. 1, 2. And endeavour to be made more and more meet to partake of the place which he is preparing for you? **Yes.** *Col.* 1. 12. What is the **third** ſtep, or degree of Chriſts Exaltation? is it his Seſſion at Gods right hand? **yes.** And doth Chriſt indeed now ſit at Gods right hand in Heaven? **Yes.** *Eph.* 1. 20. And do you mean by that, that Chriſt as God-man, is now advanced to higheſt favour with God the Father? as Princes are wont to ſet them at their right hand, whom they highly love, and favour? **Yes.** 1 *King.* 2. 19. *Phil.* 2. 9, 10. And did Chriſt juſtly merit his Fathers favour, by his ſervice of him, and obedience to him? **Yes.** *Iſa.* 42. 1. with *Mat.* 12. 18.

Well then, If Chriſt the head be ſo much the Fathers fa-

favourite, can the Lord possibly hate Christs members, that are so nearly related to the Son of his love? **No.** *Isa.* 62. 4. *Mat.* 3. 17. And may not true Believers from hence strongly conclude the full remission of all their sins? **Yes.** 1 *Joh.* 2. 1. And the gracious acceptation of their persons with God? **Yes.** *Eph.* 1. 8. *Exod.* 28. 36. 38. And that God will make plentiful provision for all their wants? **Yes.** *Rom.* 8. 32. 1 *Tim.* 4. 6. And confirm all their graces, so as to preserve them from total, and final apostasie? **yes.** *Joh.* 17. 23. And perfectly and fully glorifie their souls, and bodies hereafter in Heaven? **yes.** *Joh.* 17. 24. Is Christ advanced to all fulness of joy, and glory in heaven? **Yes.** *Act.* 2. 28. with *Psal.* 16. 11. *Joh.* 17. 5. Is Christ also advanced to highest power over all things in Heaven, and Earth? **Yes.** *Eph.* 1. 22. 1 *Pet.* 3. 22. *Mat.* 28. 18. *Phil.* 2. 9, 10, 11.

Well then, Are not they sharply to be reprehended that wrench out of Christs own hand his fulness of power, office and authority? which is incommunicable either to men, or angels? **Yes.** *Heb.* 1. 13. 1 *Cor.* 8. 6. Is it not an high prejudice to the supream power of Christ, to institute in his Church any Officers, or Ceremonies, of ordained and mystical signification, appropriate unto the worship, and service of God, without any licence from Christ himself? **Yes.** *Col.* 2. 18. And doth not this fulness of Christs office, and power call aloud for our Faith in him, Obedience to him, and worship of him? **Yes.** 1 *Pet.* 2. 6, 7. What is the fourth, and last step of Christs Exaltation? is it his coming to **judg** the World? **Yes.** Why, shall not Christ remain for ever in Heaven? **No.** What, shall he return, and come again from thence? **yes.** To what end, to judge men, and angels? **yes.** *Jude* v. 6. 2 *Pet.* 2. 4. *Rom.* 14. 9, 10. *Act.* 10. 42. *Mat.* 13. 40, 41. 42. But when shall Christ return from Heaven, to judg the whole World, at the end of the World at the last day? **yes.** And not before? **No.** *Act.* 3. 21. Was not Christ unjustly judged, and condemned by wicked men? **yes.** *Act.* 3. 14, 15. And shall this Christ come again at the last day, in great power

yes.

yes. *Mat.* 24. 30. And in great glory, with all his holy Angels? **yes.** *Luk.* 9. 26. *Mat.* 25. 31. 1 *Theſ.* 4. 16. And all this to judge the World in Righteouſneſs? **yes.** *Act.* 17. 31. And is not this a great degree of Exaltation? **yes.**

Well then, Is not this a ground of unſpeakable comfort to true Believers, to know that Chriſt, who is now their Advocate, will at the laſt day be their Judge? **yes.**

1 *Prop.* Chriſts Exaltation conſiſteth in his riſing again from the dead on the third day, 1 *Cor.* 15. 4. *He roſe again the third day according to the Scriptures.*

2 *Prop.* Chriſts Exaltation conſiſts in his aſcending up into Heaven, *Mark* 16. 19. *After the Lord had ſpoken unto them, he was received up into Heaven.*

3 *Prop.* Chriſts Exaltation conſiſts in his ſitting at the right hand of God the Father, *Mark* 16. 19. *Eph.* 1. 20. *And ſet him, i.e. Chriſt, at his own right hand in heavenly places.*

4 *Prop.* Chriſts Exaltation conſiſts in his coming to judge the World at the laſt day, *Act.* 1. 11. & 17. 31. *God hath appointed a day, in the which he will judge the world in righteouſneſs, by that man, whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.*

Q. 29. **How are we made partakers of the Redemption purchaſed by Chriſt.**

A. We are made partakers of the **Redemption purchaſed** by **Chriſt,** by the **effectual application** of it to us by his **holy Spirit.**

Hath Chriſt by his Mediation purchaſed Redemption for us? **yes.** *Heb.* 9. 12. And all other benefits of the Covenant of Grace? **yes.** 2 *Cor.* 1. 20. Are we made partakers of the Redemption pnrchaſed by Chriſt, by the effectual application of it to us, and make it ours? **yes.** *Joh.* 1. 11, 12. Can they be made partakers of it to whom it is not effectually applied? **no.** And doth Chriſt certainly, and effectually apply, and communicate Redemption to all thoſe, for whom he hath purchaſed it? **yes.** *Joh.* 6. 37, 39. & 10. 15, 16. By whom is this Redemption applied? is this application ſpecially

ally the work of Christs holy Spirit? **Yes.** *Tit.* 3.5,6. May it be effectually applied to us without the Spirit? **No.** Must there be a work of the Spirit then in us, without which, Christs work for us cannot be available, or made ours? **Yes.** Can we no other way be partakers of Christs Redemption, but by the Spirits application? **No.** But what kind of application is that, which the Spirit makes, is it an effectual application? **Yes.** Cannot godly Parents, able Ministers, or any other means do it effectually without the Spirit? **No.** And hath Christ promis'd his Spirit for that end? **Yes.** *Ezek.* 36.26.,27. *Joh.* 16. 7, to 10. Is it by the Holy Ghost alone, working by, and with the Word, that we are enabled to believe in Christ according to the Gospel? **Yes.** *Eph.* 2. 8. 2 *Cor.* 4. 13. What shall become of those, that never heard the Gospel? *Rom.* 10. 14. and so never knew Christ? 2 *Thes.* 1. 8, 9. *Eph.* 2.12. and do not believe in him; is not their case very sad, and deplorable? **Yes.** *Joh.* 8. 24. *Mar.* 16. 16. But, what if they are diligent to frame their lives according to the light of nature? 1 *Cor.* 1. 20. to 25. or the laws of that Religion they profess, then their condition is safe, is it not? **No.** *Joh.* 4. 22. *Rom.* 9.31,32. *Phil.* 3.4. to 10. Why, is there no salvation in any other, but in Christ alone? **No.** *Act.* 4. 12. And is Christ the Saviour only of his Body, the Church? **Yes.** *Eph.* 5. 23.

Well then, All those, that hear the Gospel, and live in the bosom of the Church are undoubtedly saved, are they not? **No.** *Joh.* 12. 38. to 41. *Rom.* 9. 6. *Mat.* 22. 14. What then, none but those, and those only, who are true members of the invisible Church, and such, to whom Christs Redemption is effectually applied? **Yes.** *Mat.* 7. 21. *Rom.* 11. 7.

1 *Prop.* We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, *Joh.* 1. 10, 11, 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.*

2 *Prop.* It is the holy Spirit of Christ alone, that effectually applyes to us the Redemption purchased by Christ for us,

us, *Tit.* 3. 5, 6. *He ſaved us, by the waſhing of regeneration, and renewing of the holy Ghoſt. 6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour.*

Q. 30. **How doth the Spirit apply to us the Redemption purchaſed by Chriſt?**

A. The **Spirit applieth** to us the **Redemption purchaſed** by **Chriſt**, by working **faith** in us; and thereby **uniting** us to **Chriſt**, in our **effectual** calling.

What doth the Spirit work in us, in order to the applying of Chriſts Redemption to us? doth he work Faith in us? **Yes.** Can we not believe of our ſelves? and is not Faith from our ſelves? **No.** *Eph.* 2. 8. Why, is not Faith our act? **Yes.** And Gods gift? **Yes.** And the work of Gods Spirit? **Yes.** 2 *Cor.* 4. 13. *Col.* 2. 12. But cannot the Word of God it ſelf of it ſelf work Faith, without the Spirit? **No.** But doth, or will the Spirit, ordinarily, work Faith without the Word? **No.** But then, what doth the holy Spirit do for us by Faith? doth he thereby unite us to Chriſt? **Yes.** *Eph.* 3. 17. Are true Believers then united to Chriſt? **Yes.** But how are Believers united to Chriſt? do you mean politically only, as Subjects are ſaid to be united to their Prince, by obeying his Laws? **No.** But do you mean ſomething more? **Yes.** Do not the holy Scriptures ſpeak of a threefold glorious, and moſt myſterious union? **Yes.** *Viz.* Of three perſons in one nature, God the Father, Son, and Holy Ghoſt, united in one Godhead? 1 *Joh.* 5. 7. Of two natures in one perſon, the Godhead, and the Manhood, hypoſtatically, or perſonally united in one Chriſt, and making but one *Immanuel*? *Luk.* 1. 35. *Col.* 2. 9. Of two and more diſtinct Natures, and Perſons, united by one Spirit; and that's the union betwixt Chriſt, and true Believers? **Yes.** By this union, are not Believers ſaid to be in Chriſt, and Chriſt in Believers? **Yes.** *Joh.* 14. 20. & 17. 21. 1 *Joh.* 5. 20. 2 *Cor.* 13. 5. *Col.* 1. 27. And is not Chriſt in the Believer by his Spirit? **Yes.** 1 *Cor.* 12. 13. And by inhabitation? **Yes.** *Eph.* 3. 17. As the head is in the body? **Yes.** *Col.* 5. 18. And as the root is in the branches? **Yes.** *Joh.* 15. 5.

15.5. Doth not Christ being in Believers imply life, and influence from Christ? **Yes.** *Col.* 3. 4. 1 *Pet.* 2. 5. And is not the Believer in Christ by Faith? **Yes.** *Joh.* 1. 12. By spiritual implantation? **Yes.** *Joh.* 15. 2. *Rom.* 6. 3. And as the Members are in the head? *Eph.* 1. 23. as the branches are in the root? **yes.** *Joh.* 15. 4, 5. And doth not a Believers being in Christ imply communion, and fellowship with Christ? **yes.** 1 *Cor.* 1. 30. In short, do you mean by union betwixt Christ and true Believers, that, whereby they are mystically, and spiritually, yet really, and inseparably join'd to Christ, as their head, and husband? **yes.** 1 *Cor.* 6. 17. *Joh.* 10. 28. *Eph.* 5. 23, 30.

Well then, If Believers are thus closely united unto Christ, is it not a sin of a deep dye, to persecute true Believers for Christs sake? **yes.** *Zach.* 2. 8. *Act.* 9. 4. And may you not from hence conclude the unspeakable love of Christ to true Believers, beyond, and above all others in the world? **yes.** *Eph.* 2. 1, 4, to 9. And from hence infer the stability, and perseverance of the Saints in their estate of Grace? **yes.** *Col.* 3. 3. 1 *Pet.* 1. 5. And doth it not much concern you to know, whether you are in Christ, and Christ in you? **yes.** To that end, should you not enquire, whether Christ hath given you his holy Spirit? **yes.** *Rom.* 8. 9. *Viz.* the spirit of grace and suplication? *Zach.* 12. 10. *Rom.* 8. 15. a mourning spirit for sin? *Zach.* 12. 10. *Jer.* 31. 19. a sanctifying spirit? **yes.** 1 *Cor.* 6. 11. And whether Christ dwels in your heart by Faith? *Eph.* 3. 17. by such a Faith, as purifies the heart, works by love, conquers the world; whether you crucifie the flesh, with its affections and lusts? *Gal.* 5. 24. are a new creature? 2 *Cor.* 5. 17. and bring forth fruit to God? **yes.** *Joh.* 15. 5. *Col.* 1. 10. But when is it, that the Spirit works faith in us, and by faith unites us unto Chist? is it in our effectual calling? **yes.** And not before? **No.** 1 *Pet.* 5. 10.

1 *Prop.* The Spirit applies to us the Redemption purchased by Christ, by working Faith in us, *Eph.* 2. 8. *By grace ye are saved, through faith, and that not of your selves, it is the gift of God.* 2 Cor. 4. 13. Eph. 1. 13, 14.

2 *Prop.*

2 *Prop.* The Spirit applies to us the Redemption purchased by Christ, by uniting us to Christ by faith, *Eph.* 3. 17. *That Christ may dwell in your hearts by faith.*

3 *Prop.* The Spirit unites us to Christ by Faith in our effectual calling, 1 *Cor.* 1. 9. *God is faithful, by whom ye were called into the fellowship of his son Jesus Christ.*

Q. 31. **What is effectual calling?**

A. **Effectual** calling is the work of Gods **Spirit**, whereby, **convincing** us of our **sin**, and **misery**, **enlightning** our **minds** in the **knowledge** of **Christ**, and **renewing** our **wills**, he doth **perswade**, and **enable** us to **embrace Jesus Christ freely offered** to us in the **Gospel**.

What kind of calling is it, that is here described? is it a personal calling to a function, and office, either in Family, State, or Church? **No.** Or, is it a spiritual calling of men to seek blessedness in Christ? **yes.** And is this spiritual calling here described, to be understood of a common, external only, and ineffectual calling, a calling according to means only, common both to the Elect, and Reprobates, by the outward Ministry of the Word? **No.** *Mat.* 20. 16. & 23. 37. *Heb.* 4. 2. Or is it a saving, internal, and effectual calling, a calling according to Gods eternal purpose? **Yes.** *Rom.* 8. 28. May men then be externally called by the Ministry of the Word, and yet not effectually, and savingly called? **Yes.** *Mat.* 22. 14. Nay, may not men, by the Ministry of the Word have some common operations of the Spirit, and yet never truly come unto Christ? **Yes.** *Mat.* 7. 22. & 13. 20, 21. *Heb.* 6. 4, 5. *Joh.* 6. 64, 65, 66. Whose work is effectual calling, is it the work of Gods Spirit? **Yes.** Is effectual vocation the proper work of Gods Spirit, as our Redemption is the proper work of Christ? **yes.** 2 *Thes.* 2. 13, 14. 2 *Cor.* 3. 3, 6. Is there any power on Earth able to call us effectually, but that of the holy Spirit? **No,** *Joh.* 6. 44, 45. But what is that term, or state, from which we are called; is it a sinful, miserable, and damnable state of nature? **Yes.** A state of darkness?

Act. 26. 18. Of blindneſs? **Yes.** *Eph.* 4. 18. 1 *Cor.* 2. 14. Of vaſſalage under Satan? **Yes.** *Eph.* 2. 2. Of miſery, within, without, in life, in death, after death, temporal, ſpiritual, eternal? **Yes.** *Rom.* 6. 23. *Eph.* 2. 1. And what is that term, or ſtate, to which we are called, is it a ſtate of all bleſſedneſs? the good of Grace here, and the good of Glory hereafter? **Yes.** *Pſal.* 84. 11. A ſtate of light, of the light of ſaving knowledge? 1 *Pet.* 2. 9. of the light of Divine joy? *Pſal.* 97. 11. & 4. 7. of light, that leads to eternal light, *viz.* the inheritance of the Saints in light? **Yes.** *Col.* 1. 12. But who are the perſons called? are they, in reſpect of themſelves, ſinners with others? **Yes.** 1 *Cor.* 6. 9, 10, 11. Was not *Abraham* call'd, when he was an Idolater? **Yes.** *Joſh.* 24. 2. And *Paul*, when he was actually perſecuting the Church? **Yes.** *Act.* 9. 1. *Gal.* 1. 13. And *Zacheus*, when an extortioner? **Yes.** *Luk.* 19. 5, 8. Are we not called becauſe of our good works, or according to our works? **No.** 2 *Tim.* 1. 9. Is not the reaſon of Gods calling of ſome, rather than others, by his Goſpel, this, that ſome are more worthy to partake of it than others? **No.** *Rom.* 9. 18. *Mat.* 11. 26. *Rom.* 5. 6, 10. *Tit.* 3. 4, 5. *Eph.* 2. 4, to 10. And are not the perſons, that are effectually called, all thoſe, and thoſe only, that are elected by God? **Yes.** Is not Gods eternal decree, and purpoſe, the great, and firſt foundation of Vocation? **Yes.** *Rom.* 8. 30. *Act.* 13. 48. 2 *Tim.* 1. 9. But what voice doth the Spirit make uſe of, in effectual calling, is it the Miniſtry of his Word? **Yes.** Is that the ordinary means appointed by God for this purpoſe? **Yes.** 2 *Cor.* 5. 20. & 6. 1, 2. 2 *Theſ.* 2. 13, 14. Doth the Spirit make uſe of the Law in this work? **Yes.** *Rom.* 7. 9. And of the Goſpel in a ſpecial manner? **Yes.** *Rom.* 1. 16. *Mark* 16. 15, 16. *Act.* 2. 38, 39. What is the firſt thing, that the Spirit doth for elected Sinners in effectual calling? doth he convince them of their ſin, and miſery? Doth he make them experimentally, in their hearts, and conſciences to know, and feel, what a ſinful, miſerable, and undone condition they are in? **Yes.** *Joh.* 16. 8. Are there none effectually call'd, but thoſe, that have been

been ſome way, or other, convinced of their ſin, and miſery? No. What doth the Spirit do for the Elect, after he hath ſoundly convinced them of their ſin, and miſery? Doth he further enlighten their minds? Yes. Or do their minds remain as blind, as they were before? No. Is groſs ignorance a moſt certain ſign of one, that remains uncall'd, and unconverted? Yes. *Eph.* 4. 18. To the knowledge of whom doth the Spirit lead the convinced ſinner, is it to the ſound, and ſaving knowledge of Jeſus Chriſt? Yes. *Joh.* 16. 10. & 17. 3. But is it ſufficient to effectual calling, to have our minds enlightned, and changed, from ignorance to knowledge? No. Muſt there be alſo a change upon our wills? Yes. Do the wills of men remain unchanged, and as perverſe, as they were before they are effectually called? No. What then doth the Spirit do further for Sinners in their effectual calling? doth he renew their wills? Yes. And powerfully determine them to that, which is ſpiritually, and ſavingly good? Yes. *Ezek.* 11. 19. *Ezek.* 36. 26, 27. Are there new inclinations then wrought in the wills of thoſe, that are effectually called, ſo that they love the good which they before hated, and hate the evil which they before loved? Yes. But why doth the Spirit thus convince of ſin, enlighten the mind, renew the will, is it by all theſe to perſwade, and enable us, to embrace Jeſus Chriſt freely offered to us in the Goſpel? Yes. Why are not moral ſwaſions ſufficient to prevail with us? Is there not perſwaſive power enough, in exhortations, threatnings, promiſes of the word, ways, wherein men are moved, or drawn in a moſt ſuitable way to their own nature? No. Can the bare propoſal of an object make a dead man regard? No. *Eph.* 2. 1. Have not moral entreaties been rejected, when uſed by the beſt of men? Yes. *Iſa.* 53. 1. Is all the outward ſhining of the whole Sun any thing to a blind man? No. Is bare moral ſwaſion that ſtrength, which raiſed up Chriſt from the dead? No. And yet is there any leſs power required than that, to our new Creation, and Reſurrection, Renovation, and new Birth, in our effectual calling? No. *Eph.* 1. 19, 20.

18. 20. But if the Spirit, in effectual calling, puts forth such irresistible power, doth he not offer violence to the liberty of mans will? **No.** Why, are Sinners, although in themselves dead in sin, by the Spirits power, made willing, and able, freely to answer his call, and to accept, and embrace the grace offered, and convey'd therein? **yes.** *Eph.* 2. 5. *Phil.* 2. 13. *Deut.* 30. 6.

Well then, If you are not already effectually call'd, will you not humbly beseech the blessed Spirit, that he would make you, when called, obedient to his voice, and make you to be that, which you are invited to be, enable you to do what you are exhorted to, write his law in your heart, change you into his image? 2 *Cor.* 3. 18. bore your ear, open your heart; in a word, make your dead soul so hear his voice, that you may live? **yes.** *Joh.* 5. 25.

1 *Prop.* Effectual calling is the work of Gods Spirit. 1 *Tim.* 1. 9. *Who hath saved us, and called us.* 2 Thes. 2. 13, 14.

2 *Prop.* In effectual calling, the Spirit of God convinceth us of our sin, and misery, *Act.* 2. 37. *When they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men, and Brethren, what shall we do?*

3 *Prop.* In effectual calling, the Spirit of God enlightneth our minds in the knowledge of Christ, *Act.* 26. 18. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.*

4 *Prop.* In effectual calling, the Spirit of God renews our wills, *Ezek.* 36. 26, 27. *I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

5 *Prop.* In effectual calling, the Spirit of God perswades and enables us to embrace Jesus Christ, as he is offered to us in the Gospel, *Joh.* 6. 44, 45. *No man can come unto me, except the Father, who hath sent me, draw him.* 45. *Every man therefore that hath heard, and learned of the Father, cometh unto me.* Phil. 2. 13.

Q. 32. What benefits do they, that are effectually called, partake of in this life?

A. They

A. They that are **effectually** called, do, in this **life**, partake of **Justification, Adoption, Sanctification,** and the ſeveral **benefits**, which, in this life, do either **accompany**, or flow from them.

Do they, that are effectually called, partake of any benefits in this life? **yes.** Have the Members of the inviſible Church, that are myſtically united unto Chriſt, any communion in Grace with Chriſt? **yes.** What is that communion in Grace, is it the partaking of the vertue of Chriſts Mediation in their Juſtification? **Yes.** What, are all true Believers juſtified, *i. e.* made righteous, or guiltleſs in this life? **Yes.** And do they partake of Adoption in this life? **Yes.** Are they here made Children, and Sons? **Yes.** And do they partake of Sanctification here alſo? **Yes.** Are they made holy in this life? **yes.** Who are they that thus partake of Juſtification, Adoption, and Sanctification, are they all they, and only they, that are effectually called? **Yes.** Are no others juſtified, adopted, and ſanctified, but only they, that are effectually called? **No.** But when is it, that they partake of Juſtification, Adoption, and Sanctification, is it in this life? **yes.** and do they partake of any other benefits beſides theſe three grand ones? **Yes.** What are they, are they ſuch, as do accompany, or flow from Juſtification, Adoption, and Sanctification? **Yes.** And whatever elſe, in this life, doth manifeſt their union with Chriſt? **Yes.**

1 *Prop.* They, that are effectually called, do, in this life, partake of Juſtification, *Rom.* 8. 30. *Whom he called, them he alſo juſtified.*

2 *Prop.* They, that are effectually called, do, in this life, partake of Adoption, *Eph.* 1. 5. *Having predeſtinated us to the adoption of children by Jeſus Chriſt unto himſelf.*

3 *Prop.* They, that are effectually called, do in this life partake of Sanctification; and the ſeveral benefits, which in this life do either accompany, or flow from Juſtification, Adoption, and Sanctification, 1 *Cor.* 1. 30. *Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.*

Q. 33. What is **Justification**?

A. **Justification** is an **act** of Gods **free-grace**, wherein he **pardoneth** all **our sins**, and **accepteth** us, as **righteous** in his sight, **only** for the **Righteousness** of **Christ imputed** to us, and **received** by faith alone.

Doth this word **justifie**, signifie the making of a person, that is unjust, to be just, by infusing Righteousness into him, and working in him an absolute, and inherent change, so that the person becomes a new creature, as the word **sanctifie** denotes the making a person holy? **No.** If it should be so taken, would not this confound Sanctification, the peculiar work of the Spirit, *Ezek.* 36.27. *Rom.*6.6,14. with Justification, which though they are inseparably join'd together, are yet altogether different, and distinct one from another? **yes.** 1 *Cor.*1.30. & 6.11. Is it not a **Legal** word taken from Courts of Justice, and doth signifie the accepting, accounting, declarlng, pronouncing, judging a person to be righteous, or innocent, and the absolving of him from all guilt and punishment, opposite to pronouncing wicked, and condemning? **Yes.** *Prov.*17.15. *Isa.* 50.8, 9. And doth it signifie here, to wit, a relatlve, and juridical change of a persons state only, but not his nature, whereby he becomes absoly'd at the bar of Divine Justice, and is discharg'd from the guilt of sin? **yes.** *Rom.* 8.33, 34.& 3.24,25, 28.& 4.5,6,8. *Act.*13.38,39. *Luk.*18.13,14. But is there not a twofold Justification, Legal, and Evangelical? **Yes.** Is, or can any man now be legally justified, *i.e.* declared just, and righteous in himself, by his own proper, and inherent righteousness, and absolv'd from the curse of the law? **No.** *Gal.*3.10,11. *Rom.*3.20,21. What then, is it only an Evangelical Justification is intended, whereby a sinner is absolv'd from the curse of the law, and freely accepted, and accounted as righteous in the sight of God only for the righteousness of Christ apprehended, and applied by true faith? **yes.** Is Justification Gods act? **yes.** Who is the principal efficient cause of Justification, is it God? **yes.** *Rom.*8.33.& 4.5. Why, will God do that himself, which he

he abhors in another? Is not he ſaid to be an abomination to the Lord, that juſtifies the wicked? **yes.** *Prov.* 17. 15. But is that to be meant of one, that abſolves a guilty perſon without ſome ſatisfaction made to Juſtice? **yes.** But doth God juſtifie the ungodly without the intervening of Chriſts ſatisfaction? **No.** What is the internal impulſive, or moving cauſe of our Juſtification? Is there ſomething in us to move God to juſtifie us? **No.** Cannot we merit, or deſerve it from God? **No.** At leaſt in part? **No.** What then, it it an act of Gods free-grace? **yes.** *Rom.* 3. 24. *Eph.* 1. 7. How ſo, did not Chriſt, by his obedience, and death, make a proper, real, and full ſatisfaction to Gods Juſtice, in the behalf of them that are juſtified? **yes.** And fully diſcharge their debt? **yes.** *Rom.* 5. 8, 9, 10, 19. 1 *Tim.* 2. 5, 6. *Heb.* 10. 14. *Dan.* 9. 24, 26. *Iſa.* 53. 4, to 13. Can then their Juſtification be ſaid to be only of free-grace? **yes.** How ſo, was it in that God was pleas'd to accept of ſatisfaction from a ſurety, which in ſtrictneſs of Juſtice, he might have demanded of them? **yes.** *Heb.* 7. 22. Yea, that he himſelf ſhould provide this ſurety, nay and him, his own only Son? *Rom.* 8. 32. *Heb.* 10. 10. *Mat.* 20. 28. 1 *Pet.* 1. 18, 19. That he ſhould accept his obedience, and ſatisfaction in their ſtead, *Mat.* 3. 17, *Eph.* 5. 2. and impute his righteouſneſs to them, 2. *Cor.* 5. 21. and require nothing of them for their Juſtification, but Faith, *Rom.* 3. 24, 25. which alſo is his own gift? **Yes.** *Eph.* 2. 8. In all this, was not the exact Juſtice, and rich Grace of God, glorified in the Juſtification of Sinners? **yes.** *Rom.* 3. 26. *Eph.* 1. 7. & 2. 7. Who are they, whom God juſtifieth? are they all thoſe, and only thoſe, whom God hath eternally elected, in the fulneſs of time redeem'd, and in his accepted time effectually called? **yes.** *Rom.* 8. 30. & 3. 24. 1 *Theſ.* 5. 9, 10. And none other? **No.** Did not God decree from all Eternity to juſtifie all the Elect? **yes.** *Gal.* 3. 8. 1 *Pet.* 1. 19, 20. And did not Chriſt, having died for their ſins, riſe again for their Juſtification? **yes.** *Rom.* 4. 25. 1 *Tim.* 2. 6. Were they not then actually juſtified? **No.** But when then? are not the Elect actually juſtified, until

until the holy Spirit doth actually apply Christ to them, and them to Christ, in their effectual calling? No. *Col.* 1. 21, 22. *Tit.* 3. 4, 5, 6, 7. And doth God, immediately upon their believing, own his Elect secretly within himself, esteem, and approve of them, as persons in a justified state? yes. *Rom.* 8. 1. And at the moment of their dissolution, doth not God justifie them, as the Judge of all the earth, passing a private sentence unto everlasting life upon every believing soul? yes. *Phil.* 1. 23. *Luk.* 23. 43. 2 *Cor.* 5. 1, 6, 8. And will not God at the day of Judgment, by publick sentence before the whole World, fully, and for ever discharge, and acquit true Believers? Yes. *Mat.* 25. 31, to the end, & 10. 32. But are we not actually justified and pardon'd from all Eternity? No. Why? must Faith and Repentance be actually in all those that are justified and pardon'd? Yes *Act.* 2. 38. & 3. 19. & 26. 18. And can the Elect be said actually to believe, or repent, from Eternity? No. Besides, are not all the Elect born the children of wrath, even as others? yes. *Eph.* 2. 3. And so by nature, under Gods wrath, and curse? Yes. And whilest such, can they be truly said to be in a blessed state? No. But all, that are actually justified, are in a blessed state are they not? Yes. *Psal.* 32. 1, 2. *Rom.* 4. 7. What doth God do for us in justifying us? doth he pardon our sins? What all of them? yes. Or only some of them? No. Are we still accounted guilty, and in a state of condemnation? No *Rom.* 8. 1. & 4, 5, to 9. 2 *Cor.* 5. 19. When God pardons sins, he said to cast them behind his back? yes. *Isa.* 38. 17. And to blot them out as a cloud? *Isa.* 44. 22. yes. And to forgive them, and remember them no more? Yes. *Jer.* 31. 34. And not to impute them? *Psal.* 32. 1, 2. 2 *Cor.* 5. 19. So as that though they have sinned, yet being in Christ, they shall never come into the judgment of condemnation? yes. *Rom.* 8. But do not justified persons sin against God, after they are justified? yes. *Jam.* 3, 2. *Joh.* 1. 8, 10. *Eccl.* 7. 20. And doth God take special notice of those their sins? yes. 2 *Sam.* 12. 9. 1 *Sam.* 3. 13. But doth not God continue to forgive the sin

of thoſe, that are juſtified? Yes. *Mat.* 6. 12. 1 *Joh.* 1. 7, 9. & 2. 1, 2. Can juſtified perſons ever fall from their ſtate of Juſtification? No. *Rom.* 8. 1. *Luk.* 22. 32. *Heb.* 10. 14. *Joh.* 10. 28. But may they not by their ſins, fall under Gods fatherly diſpleaſure, and not have the light of his Countenance reſtored to them, till they ſincerely humble themſelves, confeſs their ſins, earneſtly beg pardon, and renew their Faith, and Repentance? Yes. *Pſal.* 89. 31, 32, 33. & 51. 1. to 13. & 32. 5. *Mat.* 26. 75. 1 *Cor.* 11. 30, 31. *Luk.* 1. 20. What elſe doth God do for us, in juſtifying us, doth he accept, and account our perſons righteous in his ſight? Yes. 2 *Cor.* 5. 19, 21. *Rom.* 3. 22, to 29. And not in the ſight of men? No. But in Gods ſight we are accounted righteous? yes. But doth God pardon our ſins, and accept us as righteous, for any Grace wrought in us, or any duty done, or ſuffer'd by us? No. *Tit.* 3. 4, 5, 7. *Eph.* 1. 7. Can a ſinner be acquitted from the curſe of the Law, and receiv'd as righteous in the ſight of God, for any inherent righteouſneſs in him? No. *Rom.* 3. 28. & 4. 6. *Gal.* 2. 16. & 3. 10, 11. Is there any man living, Chriſt only excepted, that hath or can yield perfect obedience to the Law of God? No. Was not *Abraham* our Father ſaid to be juſtified by works? yes. *Jam.* 2. 23, 24. And yet doth not *Paul* ſay, by the works of the Law no man is juſtified? Yes. *Rom.* 3. 20. Nay doth not the Scripture ſay expreſly of *Abraham*, that he was not juſtified by Works? yes. *Rom.* 4. 2. Cannot this ſeeming difference between *James* and *Paul* be fairly reconciled? yes. May not Works be ſaid to juſtifie in the Court of Conſcience, and before the World, namely as they declare, and manifeſt a perſon to be juſt, and righteous before God, and the World? yes. And ſo Works, as the genuine effects of true Faith, tho' they cannot juſtifie our perſons, yet may, and do juſtifie our Faith, or demonſtrate before God, and Man, and to our own Conſcience, that our Faith is not a dead, and barren, but a true lively Fath, by its fruitfulneſs in well-doing? Yes. But then, can good Works juſtifie our perſons in the Court of Heaven, before God, and in his ſight? No. *Rom.* 3.

20.

20. *Rom.*4.2. *Pſal.*130.3,4. & 143.2. *Eph.*2.8,9. *Tit.*3.4,5,7.

Well then, Since God doth not pardon, or accept us for any merit, or ſatisfaction of our own, either in whole, or in part, for whoſe ſake doth God do it? Is it for Jeſus Chriſts ſake? **Yes.** And for his Righteouſneſs ſake? **Yes.** And for that, only for that, and nothing but that? **Yes.** Do you mean by Chriſts Righteouſneſs, his perfect obedience, and full ſatisfaction? with his active, and paſſive obedience both? **Yes.** Doth God impute both the Obedience, and death of Chriſt ſo to Believers, as if they themſelves had fully ſatisfied the Law? **Yes.** *Rom.* 5.17,18,19. *Jer.* 23. 6. 1 *Cor.* 1. 30,31. *Rom.*4.6,7,8. But is Chriſts whole obedience, active, as well as paſſive, imputed to us by God? **Yes.** Muſt not the obedience of Chriſt the ſecond *Adam*, even that, in which he kept the Law, be imputed to us, that thereby we may be made righteous, as well as the diſobedience of the firſt *Adam*, in which he brake the Law, is imputed unto men, upon which they become guilty? **Yes.** *Rom.*5.19. And muſt not that obedience of Chriſt be imputed, without the imputation of which, the Righteouſneſs of the Law is not, yea could not be fulfill'd in Believers; **Yes.** And doth not the Laws Righteouſneſs conſiſt as much in requiring perfect conformity to its commands, as in demanding ſatisfaction, or the undergoing of its penalty, upon the violation of it? **Yes.** *Rom.* 8.4. But what is neceſſary on our part, to the making of this Righteouſneſs of Chriſt ours? is it our receiving of it? **Yes.** And how is this Righteouſneſs received by us? by what grace? Is it by Faith, by a true, lively, ſaving Faith? **yes.** *Rom.* 5. 1. Not an Hiſtorical, Temporary Faith, or Faith of Miracles? **No.** What then, is Faith the inſtrumental cauſe of our Juſtification? **yes.** Are we not then juſtified by our works? **No.** But by Faith alone? **yes.** How, and why by Faith alone? what, is the grace of Faith it ſelf, or the act of Believing imputed to us for our Righteouſneſs? **No.** How then, as that Grace, which alone receives, and reſts on the Righteouſneſs of Chriſt? **yes.** *Act.*10.43. *Gal.*2.16. *Phil.* 3. 9. *Act.* 13. 38, 39.

Well

Well then, Doth Faith alone juſtifie? **Yes.** *Joh.* 1. 12. *Rom.* 3. 28. But is this Faith alone in the perſon juſtified? **No.** Is it ever accompanied with all other ſaving Graces? **Yes.** Is it a dead Faith? **No.** Doth it not always work by Love? **Yes.** *Jam.* 2. 17, 22, 26. *Gal.* 5. 6. Even as the Eye alone is the inſtrument of ſeeing, no other Member can ſee but the Eye, yet the Eye alone, ſeparated from the head, cannot ſee? **Yes.**

1 *Prop.* Juſtification is an act of Gods free-grace, *Rom.* 3. 24. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt.*

2 *Prop.* In Juſtification God pardoneth all our ſins, *Eph.* 1. 11. *In whom we have Redemption through his blood, the forgiveneſs of ſins, according to the riches of his Grace.*

3 *Prop.* In Juſtification God accepteth us as righteous in his ſight, 2 *Cor.* 5. 21. *That we might be made the Righteouſneſs of God in him.*

4 *Prop.* We are accepted as righteous in Gods ſight, only for the Righteouſneſs of Chriſt imputed to us, *Rom.* 5. 19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* Rom. 4. 3, 6.

5 *Prop.* The Righteouſneſs of Chriſt, which is imputed to us for our Juſtification, is received by Faith alone, *Gal.* 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt.*

Q. 34. **What is Adoption?**

A. **Adoption** is an **act** of Gods **free-grace**, whereby we are **received** into the number, and have a right to all the **Priviledges** of the **Sons** of God.

Whoſe act is Adoption, is it Gods? **Yes.** What doth God do for us in Adoption, doth he receive us into the number of the Sons of God? **Yes.** And have as many, as do by faith receive Jeſus Chriſt, this power, and priviledge, to be called, and be the Sons of God? **Yes.** *Joh.* 1. 12. *Eph.* 1. 5. But how ſo? did Chriſt, being the Eternal Son of God, by Incarnation become our brother? **Yes.** And that, on this account,

account that God by him might bring many Sons and Daughters unto Glory? **yes.** *Heb.* 2. 10. And are there any special priviledges belonging to Gods children? **yes.** And have we by Adoption, a right to all those priviledges? **yes.** What, with respect both to this life, and that which is to come? **yes.** Are we, by the Spirit of Adoption, taught, and enabled, to call God Father? **yes.** *Gal.* 4. 5, 6. Were not we, by nature, children of wrath, even as others? **yes.** *Ephes.* 2. 1, 2, 3. And are we not, in, and with Christ, the heir of all things, made heirs of Gods favour and Kingdom? **yes.** *Heb.* 1. 2. *Gal.* 4. 7. *Rom.* 8. 17. And is not Gods Kingdom procured for us, as a purchase, by the right of Justification? **yes.** And conveyed to us as an inheritance, under the tenure, and title of Adoption? **yes.** What doth move God, to adopt us, and to do all this for us? is it any merit, or desert of ours? **No.** What then, is it his free-grace, that, and that only? **yes.**

1 *Prop.* Adoption is an act of Gods free-grace, 1 *Joh.* 3. 1. *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.*

2 *Prop.* By Adoption, we are received into the number of the Sons of God, *Joh.* 1. 12. *As many as received him, to them gave he power to become the sons of God, even to them that believe in his name.*

3 *Prop.* By Adoption, we have right to all the priviledges of the Sons of God, *Rom.* 8. 17. *If children, then heirs, heirs of God, and joint-heirs with Christ.*

Q. 35. **What is Sanctification?**

A. **Sanctification** is the work of Gods **free-grace**, whereby, we are **renewed** in the whole **man**, after the **image of God**, and are **enabled** more, and more to **die unto sin**, and to **live unto righteousness.**

Is Sanctification the work of God, and of God only? **yes.** *Exod.* 31. 13. Of God the Father? **yes.** *Jude* v. 1. And God the Son? **yes.** *Eph.* 5. 26. And is the work of Sanctification, most peculiarly, ascribed to the Holy Ghost? **yes.**

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al. 5. 22. *Eph.* 5. 9. *Gal.* 5. 17. Are not we of our ſelves ble to ſanctifie our ſelves? **No.** What, no more, than e can quicken our ſelves, when dead? **No.** *Eph.* 2. 1. & 19, 20.

Well then, Doth not our Sanctification adminiſter mat- of humility? ſhould not our very Graces humble us, as ell as our ſins? **Yes.** Our ſins, becauſe they are ours? **Yes.** nd our Graces, becauſe they are none of ours? **Yes.** 1 *Cor.* 7. And ſhould not all our Graces be for God, ſince they e all from him? **Yes.** *Rom.* 11. 36. But what is that, that ves God to ſanctifie us, and not others? is it only his free- ace? **Yes.** Are not we able to merit, and deſerve it at ds hand? **No.** 1 *Cor.* 6. 10, 11. But what doth God do r us in Sanctification? are we renewed? **Yes.** Or only rb'd, and reſtrain'd? **No.** Wherein are we renewed by nctification? is it in the whole man? **Yes.** What, is it roughout? in ſoul, body, and ſpirit? **Yes.** 1 *Theſ.* 5. 23. the Underſtanding? **Yes.** *Col.* 3. 10. *Eph.* 1. 17, 18. And in Conſcience? **Yes.** 2 *Chron.* 34. 27. 2 *Cor.* 1. 12. In the Me- ry? **Yes.** *Pſal.* 119. 11. In the Will? **Yes.** *Ezek.* 11. 19. *m.* 7. 18. *Pſal.* 39. 9. And in the Affections of love, hatred, , ſorrow, deſires? **Yes.** *Col.* 3. 2. And in the Body, and mbers of it, as the ſouls inſtruments of obedience? **Yes.** *m.* 6. 19. And in the whole converſation? **Yes.** *Pſal.* 50. 23. t enough, to be renewed in ſome part? **No.** Muſt it then a total, and univerſal renovation? **Yes.** After what age, or pattern, are we renewed in Sanctification? is it r the image of God? **Yes.** And doth this conſiſt, in our ng made like unto God, in knowledge? *Col.* 3. 10. Righte- neſs, and holineſs? **Yes.** *Eph.* 4. 24. Is no man truly ſan- ied, but he, that is thus changed, into the image, and like- s of God, and become a new man? **No.** 2 *Cor.* 5. 17. Thus ch concerning the grace or habit of Sanctification; but erein ſtands the exerciſe, or actings of Sanctification? h it ſtand in Mortification, or dying to ſin? and in Vivifi- on, and living to Righteouſneſs? **Yes.** Is Mortification a ſſary part of Sanctification? **Yes.** Do thoſe that are truly

truly ſanctified, live in their ſins? No. Is ſin in them? ye
Is it wholly dead in them? No. But do not Saints daily d
to ſin? yes. *Rom.* 6. 11. But wherein doth their death to ſ
diſcover it ſelf? in their clear diſcerning of ſins deformity
have they new apprehenſions of the old man? yes. *Rom.*
21. And in their deteſtation, and irreconcilable hatred
ſin? yes. *Pſal.* 97. 10. *Ezek.* 36. 31. And in their labo
ring after the deſtruction of ſin? yes. And that by lam
tation to the Lord, when they feel its ſtrength? yes. *Ro*
7. 24. And by improving the death of Chriſt, for the dea
of ſin? yes. 1 *Cor.* 6. 20. *Rom.* 6. 5. *Zach.* 12. 10. By a fru
ful enjoyment of Ordinances, and a right improving of Pr
vidences? yes. And by withdrawing thoſe things, th
have been as fewel to their corruption? yes. *Rom.* 13.
And by earneſt prayer unto the Lord againſt it? yes. 2 C
12. 8. But is the holineſs of a ſanctified perſon purely neg
tive? No. Doth it ſtand altogether in labouring not to
No. As the old man is put off, muſt not the new man
put on? yes. Is not Vivification, or living to, and brin
ing forth the fruits of Righteouſneſs, a neceſſary part of t
exerciſe of Sanctification? yes. *Mat.* 3. 10. *Iſa.* 1. 16,
And muſt a ſanctified perſon live an holy life, in acti
from an holy principle? Chriſts Spirit, lively faith, lo
umfained, filial fear? yes. *Jer.* 32. 40. *Gal.* 2. 20. *Joh.* 15
Col. 1. 27. And muſt he act according to this princip
Muſt the ſeed of God put forth its ſelf in the fruits of Go
lineſs? yes. 1 *Joh.* 3. 9. *Mat.* 7. 16. And muſt it put h
on all the ways of holineſs? yes. *Col.* 1. 10. *Pſal.* 119.
128. And muſt it be an abiding principle? yes. 1 *Joh.* 2.
And muſt the actings of a ſanctified perſon be for ſpiri
life? yes. For the preſervation of it in himſelf, and in
bouring to communicate it to others? yes. *Pſal.* 19. 10. *A*
26. 29. Are we perfectly ſanctified, at once? No. Or
all in this life, ſo as to be without ſin? No. *Eccl.* 7.
Prov. 20. 9. 1 *John* 1. 8, 10. *Jam.* 3. 2. Are we then by
grees more and more, enabled to die unto ſin, and to l
to Righteouſneſs? yes.

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1 *Prop.* Sanctification is the work of Gods free-grace, 2 *Thes.* 2. 13. *God hath from the beginning chosen you to salvation, through sanctification of the Spirit.*

2 *Prop.* By Sanctification, we are renewed in the whole man, after the image of God, *Eph.*4.24. *Put on the new man, which after God is created in righteousness, and true holiness.*

3 *Prop.* By Sanctification, we are enabled, more, and more, to die unto sin, and live unto righteousness, *Rom.* 8.1. *Those, that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Q. 36. **What are the benefits, which in this life, do either accompany, or flow from Justification, Adoption, and Sanctification?**

A. The **benefits** which in this **life**, do either **accompany**, or flow from **Justification**, **Adoption**, and **Sanctification**, are **assurance** of Gods **love**, **peace of Conscience**, **joy** in the **Holy Ghost**, **increase** of **Grace**, and **perseverance** therein to the end.

Do Believers receive any spiritual benefits from Christ, in this life, at their death, and at the Resurrection? **Yes.** Are there **Five** grand benefits, which in this life, do either accompany, or flow from Justification, Adoption, and Sanctification? **yes.** And are they these, *viz.* Assurance of Gods love, peace of Conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein to the end? **Yes.** Which of these benefits do flow from the sense, and sight of our Justification, Adoption, and Sanctification? are they three? *viz.* Assurance of Gods love, peace of Conscience, and joy in the Holy Ghost? **yes.** May not a man, that is truly justified, and sanctified, be without assurance, peace, and joy, at least for a time, if he have not the sight, and sense of his Justification, and Sanctification? **yes.** Is it not then requisite to the getting of assurance, and peace, that we get a sight, and sense of our Justification, and Sanctification? **Yes.** May those, that are truly justified, and sanctified, have in this life, a true and proper assurance, and certain knowledge, though

imperfect, of Gods love to them in particular? Yes. And can none have such an assurance of Gods special love, and favour, but those that are truly justified, and sanctified? No. Were not the Scriptures written for this very end, that men might attain to assurance thereby? Yes. *Rom.* 15. 4. 1 *Joh.* 5. 13. *Joh.* 15. 11. And hath not God therefore confirm'd his Promises, and the Covenant of Grace, by visible signs, and seals, *viz.* the Sacraments for the begetting, and promoting our assurance of his love to us? Yes. *Rom.* 4. 11. And doth not the holy Spirit give in his infallible testimony, to assure Believers of Gods love to them? Yes. *Rom.* 8. 16. Were not *Job*, *Job* 19. 25, 26. *David*, *Psal.* 119. 94. *Paul*, assured of Gods special love? Yes. *Rom.* 8. 38. 2 *Tim.* 1. 12. But were not these assured by an extraordinary revelation, which no other Believers can ordinarily attain unto? No. Was this their assurance grounded on rational evidence, and probation as others also was? Yes. 1 *Joh.* 2. 3. & 3. 19. After we have peace with God, even peace of reconciliation, may not Believers, in this life, enjoy peace with themselves, or peace of conscience, and consolation? Yes. *Rom.* 5. 1. & 14. 17. And doth this arise from our assurance of Gods love, as that doth from the sight, and sense of our Justification, Adoption, and Sanctification? Yes. Can none have peace of Conscience but those that are truly justified, and sanctified? No. Is it a false peace, and comfort then, that men have, while they remain unsanctified? Yes. What is the cause of all unquietness, convulsions, and horrors of Conscience? is it not sin, and guilt, whereby the sinner is bound over to the punishment due to his sin? Yes. *Heb.* 10. 2. *Gen.* 3. 7. Can this distressed Conscience be pacified without Assurance of the pardon of its sin? No. But doth not the Gospel hold forth the blood of Christ, as precious balsom, to cure the believing, and penitent Sinners wounded conscience? Yes. *Zach.* 13. 1. *Heb.* 9. 12. & 10. 22. & 12. 24. with *Lev.* 14. 6. *Rom.* 8. 34, 35, 38, 39. And doth the Spirit of God press the Gospel so home to the Conscience, as to satisfie it, and to make it acquiesce therein? Yes. *Job* 34. 29. Is the Spirit of God the great, and only effectual

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comforter of guilty, and troubled Conſciences? **Yes.** *Joh.* 16. 7. Hath every true Believer actual peace of Conſcience? **No.** But yet every true Believer hath peace of Conſcience in the price of it, *viz.* the blood of Chriſt? **yes.** And in the promiſe of it? **Yes.** *Joh.* 14. 27. And in the ſeed of it, *viz.* the principle of Grace, and holineſs? **yes.** *Pſal.* 97. 11. *Heb.* 12. 11. *Pſal.* 126. 6. *&* 37. 37.

Since then there is much falſe peace, ſhould you not do well to examine, and try the truth of your peace, and comfort? **yes.** Is true peace given by God to any, but a broken heart? **No.** *Iſa.* 57. 15. *&* 61. 1. *Joh.* 16. 7. *Iſa.* 35. 3, 4. Is true peace obtain'd any otherwiſe than in a Goſpel-way? **No.** And that in a way of obedience, and holy walking? **Yes.** *Gal.* 6. 15, 16. And in a way of duty, and cloſe attendance on God in his Ordinances? **Yes.** 2 *Theſ.* 3. 16. Doth not true peace comfort the ſoul, and that ſtrongly, when it hath no other comfort to mingle with it? **Yes.** *Pſal.* 73. 25. 1 *Sam.* 30. 6. *Pſal.* 119. 165. May not Believers in this life, obtain joy in the Holy Ghoſt, *viz.* unſpeakable complacency, delight, and content, which the heart takes in the fruition, and ſenſible enjoyment of God, and ſome preſent ſpiritual good? **Yes.** *Pſal.* 119. 14. *&* 162. *&* 4. 6, 7. 1 *Pet.* 1. 8. But how ſhould Believers act this joy? what, in doing the will of the Lord with delight? **yes.** *Deut.* 28. 47. *Pſal.* 40. 8. And in the performance of every duty with chearfulneſs? **Yes.** 2 *Cor.* 9. 7. Yea in ſuffering for Chriſt? *Act.* 5. 41. **Yes.** How many of the forementioned benefits flow from the truth, and being of Juſtification, Adoption, and Sanctification? are they two, *viz.* increaſe of Grace, and perſeverance therein to the end? **Yes.** Do all, that are truly ſanctified, encreaſe in Grace? **yes.** 2 *Cor.* 7. 1. *Phil.* 3. 12, 13, 14. Do they alway actually, and ſenſibly grow, and encreaſe? **No.** Are they always in a growing diſpoſition, and deſirous to grow? **yes.** And do they actually grow, at ſome time or other, if there be time, and opportunity? **Yes.** Is it conſiſtent with true Grace, to reſt ſatisfied in preſent attainments, and not to deſire and reach out after a farther growth? **No.** Is **Perſeverance** in Grace

one of the benefits, which in this life, accompanies the truth of our Juſtification, and Adoption, and Sanctification? **Yes.** 2 *Pet.*1.10. Do none that are truly juſtified, and ſanctified, fall away totally, and finally? **No.** May not Hypocrites, and Formaliſts fall from a ſhew of Grace? **Yes.** Nay, may not true Saints fall from ſome degrees of true Grace? **Yes.** But can they fall totally from all Grace, and finally, ſo as never to repent, and recover? **No.** And is the Perſeverance of Saints in Grace, built on the immutability of Gods Decrees? **Yes.** *Rom.*11.29. *&* 8.29,30. *&* 9.11. And in that ſpecial knowledg, that God hath of all thoſe, that he hath built on Chriſt? 2 *Tim.*2.19. *Joh.*10.27. on the verity of Gods Covenant? *Jer.*32.40. *Joh.*10.27,28. 1 *Cor.*1.8,9. on Chriſts Interceſſion? *Joh.*11.42. *&* 17.9, 11, 15, 22, 23. and on the Spirits inhabitation? **Yes.** *Joh.* 14.16,17.

1 *Prop. Aſſurance of Gods love* is a benefit which in this life, doth flow from Juſtification, Adoption, and Sanctification, *Rom.* 5. 5. *The love of God is ſhed abroad in our hearts, through the Holy Ghoſt.*

2 *Prop. Peace of Conſcience* is a benefit which in this life doth flow from Juſtification, *&c. Rom.* 5. 1. *Being juſtified by faith, we have peace with God.* Phil.4.7.

3 *Prop. Joy in the Holy Ghoſt* is a benefit, which in this life, doth flow from Juſtification, *&c. Rom.*14.17. *The Kingdom of God is joy in the Holy Ghoſt.*

4 *Prop. Increaſe of Grace* is a benefit which doth in this life accompany Juſtification, *&c.* Prov.4.18. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.*

5 *Prop. Perſeverance in Grace to the end,* is a benefit, which in this life doth accompany Juſtification, *&c.* 1 *Pet.*1.5, *Who are kept by the power of God, through faith unto ſalvation.* 1 Joh.5. 13. *That ye may know, that ye have eternal life.*

Q. 37. **What benefits do Believers receive from Chriſt at death?**

A. The **Souls** of **Believers** are, at their **death**, made **perfect** in **Holineſs**, and do **immediately** paſs into **glory**; and their bodies being ſtill **united** unto **Chriſt**, do reſt in their graves, till the **Reſurrection.**

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Do the benefits, and priviledges of Believers end with their lives? No. Do Believers receive any benefits from Christ at their death? Yes. Are the benefits, which Believers then receive, twofold, *viz.* in regard of their ſouls, and bodies? yes. Are the ſouls of Believers, at their death, made perfect? Yes. But wherein are their ſouls made perfect, in holineſs? yes. And in happineſs? No. Shall Believers ſouls be then perfectly freed from the ſtain, and pollution, yea the very being of, and inclination unto ſin? Yes. *Heb.* 12.23. *Rev.* 21.27. And ſhall they then be made fully, and perfectly conformable unto Chriſt? yes. *Eph.* 4. 13. Do the Souls of Believers die with their bodies, and ſee corruption? No. Are they then made perfect, when their bodies are corrupted? Yes. Whither do the ſouls of Believers paſs after death, is it into glory? Yes. How long after death, is it immediately? Yes. *Phil.* 1. 23. What, as ſoon as they are out of their bodies? yes. Do not their ſouls ſleep in their graves with their bodies? No. Nor go to Purgatory, which the Papiſts ſay, is a certain place, wherein, as in a priſon, the ſouls of true Believers are purg'd after this life, that were not fully purged here, that ſo they may enter pure into heaven? No. Doth the word of God any where give ground for ſuch a conceit? No. But do the ſouls of Believers then paſs into a glorious place, prepared in heaven for them by Chriſt? yes. *Joh.* 14.2. And into the glorious company of God, Chriſt, Angels, and ſouls of other Saints in glory? Yes. 2 *Cor.* 5.6,7,8. *Heb.* 12.22,23,24. And into a glorious ſtate of bleſſed, and eternal reſt? yes. *Heb.* 4. 9. *Rev.* 14. 13. But what is the benefit of Believers, at their death, in regard of their bodies? are their bodies ſtill united unto Chriſt? yes. Doth not death ſeparate their ſouls from their bodies? Yes. And doth it not alſo ſeparate them from Chriſt? No. Why, do they continue ſtill united unto Chriſt? Yes. When Chriſt died, did not his perſonal union ſtill remain? yes. Was not his Divine Nature ſtill united, both to his ſoul in Heaven, and to his body in the Tomb on Earth? yes. So, when Believers die, doth not their myſtical union ſtill remain? Yes. And is

not Christ united both unto their souls in glory, and to their bodies which are his members? 1 *Cor.*6.15. even when they are sleeping in their grave? **Yes.** 1 *Thes.* 4. 14. Do the bodies of Believers, at their death immediately pass into glory? **No.** Do they rest? **Yes.** Where? in their graves, as in their beds? **Yes.** What, for ever? **No.** How long then? only until the Resurrection? **Yes.** *Isa.* 57.2. What Resurrection? the last, and general Resurrection? of all the dead? that have lived in all ages, from the beginning of the Creation? **Yes.** *Joh.* 5.28, 29. But shall there indeed be a general Resurrection, both of the just, and unjust? **Yes.** *Act.*24.15. Is God infinite in power, and so able to raise the dead? **Yes.** And hath he not in his Word reveal'd it, that he will raise the dead? And is he not infinitely true, and so will make good his Word? **Yes.** Was not this the ground of the Sadducees gross error, in denying the Rsurrection, *viz.* that they knew not the Scriptures, nor the power of God? **Yes.** *Mar.*12.24. But how shall the dead be raised? What, with the same bodies, which they had, when they were alive? **Yes.** If not with the same bodies, could it in a proper sense, be call'd a Resurrection? **No.** But rather a new creation? **Yes.** Besides, was not the first body an instrument of Righteousness, or sin? **Yes.** And therefore doth not Justice require, that it should share, either in the reward, or punishment? **Yes.** Will not then their bodies, when rais'd, differ from what they are now, in regard of substance, and essence? **No.** But exceedingly they will differ in regard of their qualities? **Yes.** 1 *Cor.*15.42. But what becomes of the bodies of unbelievers at their death? are they not shut up in the prison of the grave? **yes.** And what of their souls, are they not shut down in the dungeon of Hell, where being fill'd with horror and anguish, in the company of Devils, and other damned Spirits, they are reserved in chains of darkness unto the judgment of the great day? **yes.** 1 *Pet.* 3.19. 2 *Pet.* 2.4.

1 *Prop.* The souls of Believers are at their death made perfect in holiness, *Heb.* 12.23. *To the spirits of just men made perfect.*

2 *Prop.*

2 *Prop.* The ſouls of Believers, at their death, do immediately paſs into glory, *Phil.* 1. 23. *Having a deſire to depart, and to be with Chriſt, which is far better.* 2 Cor. 5. 1, 6, 8. Luk. 23. 43.

3 *Prop.* The bodies of Believers, are at their death, ſtill united unto Chriſt: 1 *Theſ.* 4. 14. *Them which ſleep in Jeſus, will God bring with him.*

4 *Prop.* The bodies of Believers, at their death, do reſt in their graves, *Iſa.* 57. 2. *He ſhall enter into peace, they ſhall reſt in their beds.*

5 *Prop.* The bodies of Believers, after their death, ſhall have a Reſurrection, *Job* 19. 26, 27. *Though after my skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.*

Q. 38. **What benefits do Believers receive from Chriſt at the Reſurrection?**

A. At the **Reſurrection Believers** being raiſed up in **glory**, ſhall be openly **acknowledged**, and **acquitted** in the **day** of **judgment**; and be made **perfectly bleſſed**, in the full **enjoying of God** to all eternity.

Do Believers receive any farther benefit from Chriſt, even after their death? **Yes.** When? at the Reſurrection, or riſing of the dead? **Yes.** And ſhall Believers be raiſed up, at the general Reſurrection? **Yes.** But how ſhall they be raiſed up, in ſuch a ſtate, and condition, as they were in before? **No.** Or ſhall they be raiſed in glory? **Yes.** But who are they that ſhall be raiſed in glory? are they true Believers? All true Believers? **Yes.** And none but true Believers? **No.** Is not the Reſurrection in order to the great day of Judgment? **Yes.** Shall not men riſe from the dead that they may be gather'd together, and appear at the Judgment-ſeat of Chriſt? **Yes.** *Mat.* 25. 31, 32. 2 *Cor.* 5. 10. And ſhall there not then be made a ſeparation betwixt the righteous and the wicked, to ſtand on the right, and left hand of the Lord Jeſus the Judge? **Yes.** *Mat.* 25. 32, 33. And ſhall not the Book of Gods Omniſcience, the Book of Life, the Book of the Scripture, and of their own Conſciences be open'd? And all men be judged out of thoſe Books? **Yes.** *Rev.* 20. 12. And ſhall

not true Believers be then acknowledged, and own'd by God? Yes. Or ſhall they be rejected? No. And ſhall they not alſo be acquitted by God from all their ſins, and the worlds ſlanders, and reproaches? Yes. But after what manner ſhall they be acknowledged, and acquitted? ſhall it be openly, before all the world? Yes. And this at the great day of the general Judgment? Yes. But what ſhall become of the wicked? ſhall not they be openly condemned to everlaſting torments, and that before Angels, Men, and Devils, when the Righteous are openly acquitted, and abſolved? Yes. Who ſhall pronounce the ſentence of Eternal Life, and Eternal Death, ſhall Chriſt himſelf? Yes. And when all have been judged, and ſentence is pronounced, ſhall not the execution immediately follow? ſo that the Righteous ſhall go into Life Eternal, and the wicked into everlaſting puniſhment? Yes. *Mat.* 25. 46. And after the Judgment, ſhall not the Righteous be made perfectly bleſſed? and that in the full and immediate enjoyment of God? Yes. And that to all eternity? Yes. 1 *Theſ.* 4. 17. Or only for a time? No. And ſhall not their enjoyment of God be immediate, without the uſe of means, to which we are now tied, as Word, Sacraments, Prayer, and all other Ordinances appointed by God, for the enjoyment of him here upon earth? Yes. But as for the unbelieving, and impenitent wicked, ſhall not they be both in ſoul and body, eternally miſerable? ſo that, as the Righteous ſhall be with God in reſt, and glory for ever, ſo they ſhall be with Devils, in pain and utter darkneſs for ever? Yes. *Mark* 3. 29. & 9. 48. 2 *Theſ.* 1. 9. *Mat.* 25. 41, 42. And will not this be the hell of hell, to think and know, that this pain, this torment will laſt for ever? Yes.

Oh then, ſince to be for ever in hell will be ſo exceeding dreadful, and to be for ever in Heaven, ſo unſpeakably comfortable, will you not endeavour ſpeedily, and truly to repent, and believe, to love Chriſt now, to live to him, and ſuffer for him, and by faith to be found in him, that when he comes to Judgment, you may be for ever with him? Yes.

1 *Prop.* At the Reſurrection, Believers ſhall be raiſed up in glory, 1 *Cor.* 15.43. *It is ſown in diſhonour, it is raiſed in glory.*

2 *Prop.* At the Reſurrection, Believers ſhall be openly acknowledged, and acquitted, in the day of Judgment, *Mat.* 10. 32. *Whoſoever ſhall confeſs me before men, him will I alſo confeſs before my Father which is in heaven.*

3 *Prop.* At the Reſurrection, Believers ſhall be made perfectly bleſſed in full enjoying of God, 1 *Joh.* 3.2. *When he ſhall appear, we ſhall ſee him as he is.*

4 *Prop.* Believers ſhall enjoy God to all Eternity, 1 *Theſ.* 4. 17. *So ſhall we ever be with the Lord.*

Q. 39. **What is the duty which God requires of man?**

A. The **duty** which God **requires** of **man**, is **obedience** to his **revealed will**. *Micah* 6. 8. *He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and love mercy, and to walk humbly with thy God?* 1 Sam. 15. 22.

Having ſpoken of matters of faith, or what man is to believe concerning God, ſhould we not now ſpeak of matters of Obedience, or what duty God requires of man? **Yes.** Doth man owe duty unto God? **yes.** What is that duty, which man owes to God, is it Obedience? **yes.** Obedience to what, is it to his Will? **yes.** Is Gods ſecret Will, the rule of our Duty, and Obedience? **No.** What then, is it his revealed Will? **yes.** Could man have known his duty to God, except God had revealed it to him? **No.** And doth God require Obedience to his revealed Will? **yes.** Is it not at our own choice, whether or no we will obey him? **No.** And is Gods will revealed in the holy Scriptures, the Rule of our Obedience? **yes.** Muſt that Obedience, which God requires of man, be true, and ſound Obedience? **yes.** *Pſal.* 119. 2, 94. Not hypocritical, and formal? **No.** Did not *Jehu*, 2 *King.* 10. 16.30. *Saul*, 1 *Sam.* 15.13,14,20. *Herod*, go far, *Mark* 6. 20. And yet come ſhort of true Obedience? **Yes.**

Well then, Muſt not true, and acceptable Obedience be groun-

grounded on the ſupream authority, and will of God? ſo as whatſoever God commands, it muſt be done principally on this ground, becauſe God commands it? Yes. *Lev.* 19.4,12. 1 *Pet.* 2. 15. *Pſal.* 119.4,5, 6. *Rom.*12. 2. So that in all acts of Obedience, our eye muſt be chiefly fixt on the will of God commanding? Yes. And do it, becauſe it is commanded by God? Yes. And not ſo much, or not only, becauſe commanded by mans law? No. Or elſe it is no Obedience? No. And muſt not true Obedience ſpring from Faith? Yes. *Joh.* 9. 38. *Heb.* 11. 8. Can we obey, unleſs Chriſt and his Spirit enable us? No. *Joh.* 15. 5. *Phil.* 4. 13. *Ezek.* 36. 27. And can any vertue, or ſtrength be drawn from Chriſt, but by Faith? No. *Eph.* 3. 16, 17. And muſt not true Obedience flow from true love of God, and Chriſt? Yes. *Joh.* 14. 23. 1 *Joh.* 5. 3. 2 *Cor.* 5. 14. Is it not a child-like Obedience ariſing from a ſon-like love, and dutiful affection? Yes. 1 *Pet.* 1. 14. Not from ſelf-love? No. Not meerly, or principally for hope of reward, or for fear of puniſhment, either here, or hereafter? No. But only out of a filial fear to offend, and diſpleaſe God? Yes. *Jer.* 32. 40. And muſt it not be ſincere alſo, and have right ends? Yes. Muſt not all baſe and by-reſpects be laid aſide? Yes. In our Obedience muſt we aim at the honour, and glory of God, as our chiefeſt end? Yes. 1 *Cor.* 10. 31. *Joh.* 15. 8. *Phil.* 1. 11. And not chiefly at our own praiſe, credit, profit? No. Much leſs may we obey for this end, that ſo we may merit ſomething at the hand of God by it? No. *Luk.* 17. 10. And muſt not this Obedience be univerſal, in regard of the ſubject, or perſon, that yields obedience, with the whole ſtrength of the whole man, and all his faculties? Yes. *Pſal.* 119. 4. & 103. 1. *Mat.* 22. 37, 38. And in regard of the Object, or the things commanded? muſt they not all be obeyed? Yes. *Deut.* 6. 25. *Pſal.* 119. 128. And that without exception, diſpenſation, or limitation? Yes. And in regard of time too? yes. What, for ſome times only? to be ſome times on, and ſome times off? No. But to hold on, in a conſtant, ſetled, even courſe of Obedience,

when

when we walk in the Commandments of the Lord? *Gen.*17.1. and exerciſe our ſelv[illegible]s therein? *Act.* 24.16. and ſo walk that we continue in thoſe ways to our lifes end? **yes.** *Luk.* 1.75. 2 *King.*17.37. And muſt not our obedience be preſent, ready, ſpeedy, without delays, carnal conſults, and put-offs? **yes.** *Pſal.*119.60. *Mark* 1.18. *Zach.*5.9. *Mat.*6.10. And free, willing, from the heart, and unconſtrain'd? *Pſal.*110.3. *&* 40.8. *Rom.* 6.17. from the ſoul? *Col.*3.23. not ſad, or forced? 2 *Cor.* 9. 7. not grievous? 1 *Joh.* 5.3. but as meat, and drink to us? **yes.** *Joh.*4.34. *Job* 23.12. *Pſal.*19.10.

Q. 46. **What did God at firſt reveal to man for the Rule of his Obedience?**

A. The **Rule** which God at firſt **reveal'd** to **man** for his **Obedience**, was the **Moral Law**, Rom.2. 14, 15. *The Gentiles, which have not the Law, do by nature the things contained in the law, theſe having not the Law, are a law unto themſelves.* 15. *Which ſhew the work of the law written in their hearts.* Rom. 10. 5.

Did God at firſt give any Law to man? **Yes.** And why was Gods Law at firſt reveal'd to man, and written in his heart? was it for his Obedience? **Yes.** Is man then in his Obedience to look, that it be according to the Law, as his Rule? **Yes.** But what Law was it, that God at firſt gave out for the Rule of mans Obedience, was it the Ceremonial Law, *viz.* that which God gave to the people of *Iſrael*, as a Church under age, containing ſeveral Typical Ordinances, prefiguring Chriſt, and his benefits? *Heb.* 10. 1. *Col.*2.17. **No.** Or was it the Judicial Law, which God gave to the *Jews* as a body politick? **No.** *Exod.*21. *&* 22. Or was it the Moral Law? **yes.** *Viz.* That Rule of Life, and Obedience, which God revealed to *Adams* Conſcience in the ſtate of Innocency, and in him to all mankind? **yes.** *Gen.*1.26,27. *Rom.* 2.14,15. And this, beſides that ſpecial command, not to eat of the fruit of the tree of Knowledg of good and evil? **Yes.** *Gen.* 2. 17. But what is this Moral Law? is it the declaration of the Will of God to all mankind, directing, and binding every one to perſonal, perfect, and perpetual conformity, and obedience thereunto?

thereunto? and that in the frame, and disposition of the whole man, soul and body? **Yes.** *Deut.* 5.1,2,3,31,33. *Luk.* 10. 26,27. *Gal.*3.10. 1*Thes.*5.23. And in the performance of all those duties of holiness, and righteousnes, which he oweth to God, and man? **Yes.** *Luk.*1.75. *Act.* 24. 16. Did not God promise life on the fulfilling of this Law? **yes.** *Rom.* 10. 5. *Gal.* 3. 12. And threaten death on the breach of it? **yes.** Can any meer man since *Adams* fall, attain to Righteousnes, and Life, by the Moral Law? **No.** *Rom.* 8. 3. *Gal.*2.16. Is there then any use of the Moral Law? **Yes.** 1 *Tim.* 1. 8. But in a special manner, doth it not serve to awaken the Consciences of unregenerate ones, to fly from the wrath to come? 1 *Tim.* 1. 9. and to drive them to Christ? **Yes.** *Gal.*3. 24. or upon their continuance in that estate, and way of sin, to leave them inexcusable? **yes.** *Rom.* 1.20. *&* 2. 15. But then, as for the Regenerate, are they not delivered from the Moral Law as a Covenant of Works? **Yes.** *Rom.* 6. 14. *&* 7. 4, 6. *Gal.* 4. 5. Shall they never be justified by it? **No.** *Rom.* 3.20. Nor condemned by it? **No.** *Rom.*8.1. But is it not to them a rule of life? **Yes.** *Gal.*6.16. *Jam.* 1.25.

Well then, Should not the Regenerate learn from the Moral Law, how much they are bound to Christ for his fulfilling of it, and enduring the curse thereof in their stead, and for their good? **Yes.** *Rom.*3.24,25. And thereby be provoked to more thankfulnes, and fruitfulnes? **yes.** *Luk.* 1.68, 69,74,75. *Col.*1.12,13,14. *Gal.*3.13,14. *Rom.*8.3,4. And to express the same, in their greater care to conform themselves thereunto, as the rule of their Obedience? **yes.** *Rom.* 7.22. *&* 12.2. *Tit.*2.11,12,13,14.

Q. 41. **Where is the Moral Law summarily comprehended?**

A. The **Moral Law** is **summarily comprehended** in the Ten **Commandments.** *Deut.* 10. 4. *He wrote on the Tables, according to the first writing, the Ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire, in the day of the Assembly, and the Lord gave them unto me.* Mat. 19. 17.

Are there Ten Commandments? and no more? **Yes.** Or no leſs? **No.** Is that which you call the Moral Law, the ſame, that we have in the Ten Commandments? **yes.** And is the whole Law of God and duty of man, ſhortly ſumm'd up, and briefly comprehended in theſe Ten Commandments? **Yes.** Were theſe Ten Commandments delivered by that voice of God upon Mount *Sinai?* and written by him, in two Tables of ſtone? **Yes.** *Exod.* 34. 1, to 5. But how can the whole Moral Law, that is of ſo vaſt an extent, be comprehended in theſe Ten ſhort Commandments? muſt we not, for the right underſtanding of the Ten Commandments, carefully obſerve, that the Law is perfect, binding every one to full conformity in the whole man, unto the Righteouſneſs thereof? and unto entire Obedience for ever? and that ſo, as to require the utmoſt perfection of every duty, and to forbid the leaſt degree of every ſin? **Yes.** *Pſal.* 19.7. *Jam.* 2.10. *Mat.* 5. 21. *to the end.* And that the Law is ſpiritual, and ſo reacheth all the inward faculties of the ſoul, as well as the outward words, works, and geſtures? **Yes.** *Rom.* 7.14. *Deut.* 5. *Mat.* 22. 37, to 41. *Mat.* 5. 25, *to the end.* And that, where a duty is commanded, the contrary ſin is forbidden? *Pſ.* 58.13. *Deut.* 6. 13. with *Mat.* 15. 4,5,6. and where a ſin is forbidden, the contrary duty is commanded? **yes.** *Mat.* 5. 21, to 26. *Eph.* 4.28. And that under one ſin, or duty, all of the ſame kind are forbidden, or commanded, together with all the cauſes, means, occaſions, and appearances thereof, and provocations thereunto? **yes.** *Mat.* 5.27. & 15. 4,5,6. *Heb.* 10.24,25. 1 *Theſ.* 5.22. *Jude* v. 23. *Gal.* 5.26. *Col.* 3.21.

Q. 42. **What is the ſum of the Ten Commandments?**

A. The **ſum** of the Ten **Commandments** is to **love** the **Lord our God,** with all our **hearts,** with all our **ſoul,** with all our **ſtrength,** and with all our **mind,** and our **neighbour,** as our ſelves. *Mat.* 22. 37, to 41. *Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy mind.* 38. *This is the firſt, and great Commandment.* 39. *And the ſecond is like unto it, Thou ſhalt love thy neighbour,*

bour, as thy self. 40. *On these two Commandments hang all the Law, and the Prophets.* Mark 12. 33. Luk. 10.27.

What is the comprehensive duty of all the Commandments, is it love? **Yes.** And is this love **twofold**, to God, and to our neighbour? **Yes.** But how must we love the Lord our God? What, with all our heart, soul, mind, and strength? **yes.** And is this love contain'd as our duty in the four first Commandments? **yes.** But how must we love our neighbour as our selves? **yes.** Who is our neighbour, every man living? **yes.** Must we love our neighbour with the same degree of love, as we do our selves? **No.** Or with the same truth of love, as we do our selves? **yes.** And should we be ready to do to others, what we would have them do to us? **yes,** *Mat.* 7. 12. And is this the sum of our duty to man, contain'd in the six last Commandments? **yes.**

Q. 43. **What is the Preface to the Ten Commandments?**

A. The **Preface** to the **Ten Commandments** is in these Words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* Exodus 20. 2. Deut. 5. 6.

Q. 44. **What doth the Preface to the ten Commandments teach us?**

A. The **Preface** to the **ten Commandments** teacheth us, that because **God** is the **Lord**, and **our God** and **Redeemer**, therefore we are **bound** to **keep** all his **Commandments.**

Are there not some special things to be consider'd in the **Ten Commandments?** **Yes.** And are these the preface, the substance of the Commandments themselves, and several reasons annexed to some of them, the more to inforce them? **yes.** Doth the **Preface** to the Ten Commandments teach us, that we are bound to keep Gods Commandments? **yes.** And are there **three Reasons** laid down in the Preface, why we should keep all Gods Commandments? **yes.** Is this the first reason, because God is the Lord, contained in these words *I am the Lord?* **yes.** Is he then *Jehovah*, the Eternal, Immutable

able, Almighty, Soveraign Lord God? **yes.** *Isa.*44.6. Hath
e his being in, and of himself? **yes.** *Exod.*3.14. And doth
e give being to all his words of promise? **yes.** *Exod.* 6. 3.
nd to all his works? **yes.** *Act.*17.24,28. Is this the second
eason, because the Lord is our God, contained in these words,
am thy God? **yes.** Was God a God in Covenant with *Is-*
el? **yes.** And with the believing Gentiles, as well as
ith the *Jews*? **yes.** *Gen.* 17.7. *Rom.*3.29. *Gal.*3.7,8,9,14,
6. Is this the third reason, because the Lord God is our Re-
emer, contained in these words, *Which brought thee out of*
e land of Egypt, out of the house of bondage? **yes.** Were
e *Israelites* ever in *Egypt*, as in an house of bondage? **yes.**
*od.*1.13,14. *&* 5.10. *&* 2.23,24. *&* 6.9. And did God bring
em out of their bondage in *Egypt*? **yes.** *Exod.*12.41. *Lev.*26.
. But were we ever in *Egypt*, as in an house of bondage?
o. What then doth this Preface concern us? Are we all,
nature, in a kind of spiritual *Egypt*? and under spiritual
raldom, and vassalage to Sin, Satan, and the World? **yes.**
*h.*2.1,2,3. 2 *Tim.* 2. 26. And doth God deliver us from our
ritual thraldom? **yes.** *Luk.* 1. 74,75. Is the Lord then
r Redeemer, our only Redeemer? **yes.** Are we then upon
these accounts, bound to take the Lord *Jehovah*, and him
ne for our God? and to keep all his Commandments?
s. 1 *Pet.* 1.15. to 19. And will you in Gods strength, faith-
ly promise so to do? **yes.**

Prop. We are bound to keep all Gods Commandments,
ause God is the Lord, *Deut.* 11.1. *Thou shalt love the Lord,*
keep his Commandments alway. Lev. 19. 37.

Prop. We are bound to keep all Gods Commandments,
ause the Lord is our God, *Deut.* 11. 1. *Thou shalt love the*
thy God, and keep his charge, and his statutes, and his judg-
ts, and his Commandments alway. Lev. 18. 30.

Prop. We are bound to keep all Gods Commandments,
ause he is our Redeemer, *Luk.* 1,74,75. *That we being deli-*
d out of the hands of our enemies might serve him without
. 75. *In holiness, and righteousness, before him all the days of*
ves. 1 Pet. 1. 15, to 19.

Q. 45. **Which is the first Commandment?**

A. The first **Commandment** is, **Thou shalt have no other Gods but me**, Exod. 20. 3.

Q. 46. **What is required in the first Commandment?**

A. The first **Commandment** requireth us to **know** and **acknowledg** God, to be the **only true God**, and our God, and to **worship**, and **glorifie** him accordingly.

Is there something required, as well as something forbidden in this, and every Commandment? **Yes.** Are we herein required to know God? **Yes.** May we lawfully, or safely live in the gross, and wilful ignorance of God? **No.** *Isa.* 27.11. But is it sufficient to know, that there is a God, though we do not own, or acknowledg him to be God to us? **No.** But how must we own, or acknowledg God? what, to be the only true God? and that there is none but he? **Yes.** And to be our God? **Yes.** Is it not enough, to acknowledg him to be God, though we do not take him to be our God? **No.** May we have any other God besides him? **No.** May we have any other God with him? **No.** Doth the first Commandment then determine of the only right object of Divine Worship, or whom only we must worship? **Yes.** And is it enough for us to know, acknowledg, and make profession of the true God? **No.** What must we do more? must we worship, and glorifie him? **Yes.** With what kind of Worship, what, both with inward, and outward Worship? **Yes.** *Psal.* 95. 6, 7. *Mat.* 4. 10. Are we required then to worship God with the inward worship of the soul, and all the faculties and motions thereof? **Yes.** What, by thinking on him? *Mal.* 3. 16. meditating of him? *Psal.* 63. 6. remembring him? *Eccles.* 12. 1. highly esteeming, honouring, and adoring him? *Psal.* 71. 19. *Mal.* 1. 6. *Isa.* 45. 23. chooſing of him before all? *Josh.* 24. 15, 22. loving of him above all? *Deut.* 6. 5. desiring of him more than all? *Psal.* 73. 25. fearing him filially? 8. 13. believing him? *Exod.* 14. 31. Trusting, and hoping in him above all? *Isa.* 26. 4. *Psal.* 130. 7. delighting and rejoycing in him? *Psal.* 37. 4. & 32. 11. and being zealous for him

Yes. *Rom.*12.11.*Numb.*25.11. And are we required to worship God with outward worship too? in calling upon him, and giving all praise, and thanks to him? *Phil.* 4.6. May we not give civil worship to men? **Yes.** 1 *Chron.* 29.20. And may we not give Religious worship to Saints, and Angels, at least somewhat less Religious worship, than that, which is properly due to God? **No.** *Rev.*22.8,9. *Act.*10.25,26. *Rev.*19.10. *Col.* 2.18. If Saints themselves may not be worshipped, may the Reliques of Saints, *viz.* their bodies, bones, teeth, *&c.* be worshipped? **No.** Is not this the reason generally rendred by Judicious Writers, why God secretly buried *Moses*? *Deut.* 34.6. that the *Israelites* might not Worship his body? **Yes.** And are we not required to yield all obedience, and submission to God, with the whole man? **Yes.** *Jer.*7.23. *Jam.*4.7. And to be careful in all things to please him? **Yes.** 1 *Joh.* 3.22. And sorrowful, when in any thing he is offended? **Yes.** *Jer.*31.18. *Psal.*119.136. And to walk humbly with him? **Yes.** *Mic.* 6.8.

1 *Prop.* God requires us to know him to be the only true God, 1 *Chron.*28.9. *Thou Solomon, my Son, know thou the God of thy Father.*

2 *Prop.* God requires us to acknowledge him to be our God, *Deut.* 26.17. *Thou hast avouched the Lord this day to be thy God.*

3 *Prop.* God requireth us to worship, and glorifie him, as the only true God, and our God, *Mat.*4.10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Psal. 29.2.

Q. 47. **What is forbidden in the first Commandment?**

A. The first **Commandment forbiddeth** the denying, or not **worshipping** and **glorifying** the **true God**, as God, and our God, and the giving that worship, and glory to any other, which is due to him alone.

Is not original corruption, so far forth, as it is the fountain of all impiety against God, forbidden in this Commandment? **Yes.** *Mat.*15.19,20. *Rom.* 8.7. And all Atheism, in denying, or not having a God? *Psal.*14.1. *Eph.*2.12. And all

Idolatry, in having, or worshipping more Gods than one or any with, or instead of the true God? Yes. *Jer.* 2. 27, 28. 1 *Thes.* 1. 9. And all hatred of God, profaneness, presumption? Yes. *Psal.* 10. 3. All security, infidelity, ingratitude? Yes. *Rom.* 1. 21. And all inward Idolatry whereby men set up an Idol in their heart, instead of God, giving thereto any part of spiritual adoration? Yes. *Ezek.* 14. 3, 4. As by pride? *Act.* 12. 23. inordinate love? 2 *Tim.* 3. 4. 1 *Sam.* 2. 29. carnal fear? *Isa.* 51. 12, 13. fleshly confidence? Yes. *Prov.* 18. 11. *Jer.* 17. 5. But are there helps, or means, to settle, and uphold us, in the spiritual worship of God? Yes. And will you make use of them? Yes. *viz.* Will you endeavour to attain, and increase in the knowledge of God in Jesus Christ? Yes. 2 *Pet.* 3. 18. And to consider, what great things God hath done for you? Yes. *Psal.* 116. 1, 12. 1 *Joh.* 3. 1. Yea in all your ways take knowledge of his Presence, Promises, and Providence? Yes. *Prov.* 3. 6. But must you not heedfully beware of those things, that will hinder your obedience to this Commandment? Yes. Will you not beware of neglecting the knowledge of God? Yes. *Hos.* 4. 1. & 8. 12. as also of not considering Gods word, and works? Yes. *Isa.* 5. 12. & 26. 9, 10, 11, 12. For are not these the ground of all impiety, and spiritual Idolatry, which is here forbidden? Yes. *Isa.* 3. 9.

1 *Prop.* God forbiddeth the denying of him to be the true God, *Psal.* 14. 1. *The fool hath said in his heart, there is no God.* Psal. 53. 1.

2 *Prop.* God forbiddeth the not worshipping, and glorifying him as God, *Rom.* 1. 20, 21. *They are without excuse.* 21. *Because when they knew God, they glorified him not as God.*

3 *Prop.* God forbiddeth the not worshipping, and glorifying of him as our God, *Psal.* 81. 11. *Israel would none of me.*

4 *Prop.* God forbiddeth the giving that worship, and glory to any other, which is due to him alone, *Rom.* 1. 25. *Who changed the truth of God into a lie, and worshipped, and served the creature more than the creator, who is blessed for ever.*

Q. 4

Q. 48. **What are we especially taught by these words, before me, in the first Commandment?**

A. These words, **before me**, in the first **Commandment** teach us, that God, who seeth all things, taketh notice of, and is much displeased with the **sin** of **having any other God.** Psal. 44. 20, 21. *If we have forgotten the name of our God, or stretched out our hands to a strange God, shall not God search this out? for he knoweth the secrets of the heart.*

Doth God see all things? **yes.** Is God every where present? **yes.** *Jer.* 23. 24. And is he infinite in understanding? **yes.** *Psal.* 147. 5. And should not this consideration perswade us to do, as in Gods sight, or before Gods face, whatever we do in his service? **yes.** 1 *Chron.* 28. 9. But doth not God take special notice of, and is he not much displeased with the sin of having any other God? **yes.** *Ezek.* 8. 5. *to the end.* Is not the sin of having any other God, a great affront to the holy, and jealous eye of God, who will not give his glory to another? **yes.** *Isa.* 42. 8. And doth not this doing it before Gods face, aggravate it as a most impudent provocation? **yes.** And should not this consideration, that it is before Gods face, be a weighty Argument, to dissuade from it? **yes.**

Q. 49. **Which is the second Commandment?**

A. The second **Commandment** is, **Thou** shalt not make unto thee any **graven image**, or any likeness of any thing, that is in **heaven** above, or that is in the earth beneath, or that is in the waters under the earth: Thou shalt not bow down thy self to them, nor serve them, for I the **Lord thy God**, am a **jealous** God, **visiting** the **iniquities** of the fathers upon the children, unto the third and fourth **generation** of them that **hate** me, and shewing **mercy** unto thousands of them that **love** me, and **keep** my Commandments, *Exod.* 20. 4, 5, 6.

Q. 50. **What is required in the second Commandment?**

A. The second **Commandment requireth** the **receiving, observing,** and **keeping pure,** and **intire,** all such **Religious Worship,** and **Ordinances,** as God hath **appointed** in his **Word.**

Is there any thing required in the second Commandment? **Yes.** How so? doth it not seem only to forbid? **Yes.** But where any sin is forbidden, is not the contrary duty required? **Yes.** What is the general duty, which this Commandment requireth? is it that we worship the true God purely, according to his will? **Yes.** And doth the second Commandment determine of the only right way, and means in, and by which God will be worshipped? **Yes.** Was, or could the acceptable way of worshipping the true God be revealed, and instituted by any but himself? **No.** And hath God appointed any Religious Worship, and Ordinances in, and by which only he will be served? **Yes.** But where hath he thus appointed? Is it in his Word? hath he limited and confined his Worship to his own revealed Will? **Yes.** *Deut.* 12. 32. And must we worship God only according to his own appointment, and institution in his Word? **Yes.** Doth God leave us at our liberty not to worship him at all? **No.** Or to worship, and serve him, in what way or manner we please? **No.** May we not worship God after our own imaginations, and inventions? **No.** *Act.* 17. 25. *Col.* 2. 23. Or after the Traditions, and Commandments of men, not prescribed in the holy Scripture? **No.** *Mat.* 15. 9. *Hos.* 5. 11. But are there not some circumstances concerning the Worship of God, common to humane actions and societies, which are to be order'd by the light of nature, and Christian prudence, according to the general Rules of the Word, which are always to be observed? **Yes.** 1 *Cor.* 11. 13, 14. & 14. 26, 40. Is not God, the great, and only Lord of the Conscience? **Yes.** *Jam.* 4. 12. *Rom.* 14. 4. And hath not God left the Conscience free from the Doctrines and Commandments of men, which are in any thing contrary to his Word? **Yes.** *Act.* 4. 19. & 5. 29. Or which are besides his Word, in matters of Faith, or Worship? **No.**

Mat. 23. 8, 9, 10. 2 *Cor.* 1. 24. But what is that Religious Worſhip, and what are thoſe Ordinances, which God hath appointed in his Word, to be the means of his Worſhip? are they either **ordinary**, or **extraordinary**? **Yes.** Is not Prayer one ſpecial part of Religious Worſhip? **Yes.** And is not Prayer required by God of all men? **yes.** *Phil.* 4.6. *Pſal.* 65. 2. And Thankſgiving alſo, but ſpecially in the name of Chriſt by Believers? **Yes.** *Eph.* 5. 20. Is not the reading, and ſearching the holy Scriptures with godly fear, an Ordinance of Gods appointment? **yes.** *Deut.* 17. 18, 19. *Act.* 15. 21. *Joh.* 5. 39. And the ſound preaching of the Word? **yes.** 2 *Tim.* 4. 2. *Mark* 16. 15. And that by Officers thereunto appointed? **yes.** *Rom.* 10. 14, 15. 1 *Cor.* 12. 28. *Eph.* 4. 11, 12. 1 *Cor.* 4. 1, 2. *Heb.* 5. 4. By the Lord Jeſus Chriſt, as King, and head of his Church? **yes.** *Iſa.* 9.6,7. *Mat.* 28.18,19,20. *Act.* 20.27,28. And the hearing of the Word thus preached, in obedience unto God, with underſtanding, faith, and reverence? **yes.** *Jam.* 1.21. *Act.* 10.33. *Mat.* 13.19,23. *Heb.* 4.2. *Iſa.* 66.2. And ſinging Pſalms with grace in the heart? *Col.* 3.16. *Eph.* 5.19. *Jam.* 5.13. **Yes.** Is not ſinging of Pſalms a **Legal** Worſhip? **No.** Is it a part of Moral Worſhip? **yes.** In the Old Teſtament is it always ſorted with other duties, that are of an immutable obligation? **yes.** *Pſal.* 95. 1, 2. & 108. 2. And may not Scriptural-Pſalms be ſung? **yes.** Nay, are they not fitteſt to be ſung? **yes.** Is it not moſt probable, that Chriſt, and his Apoſtles ſang Scriptural-Hymns? **Yes.** *Mat.* 26. 30. *Act.* 16. 25. Are not Scriptural-Pſalms indited by an infallible Spirit? **Yes.** And are they not of a more diffuſive, and unlimited concernment, than the private dictates of any particular perſon in the Church? **Yes.** And the due Adminiſtration, and worthy receiving of the two Sacraments inſtituted by Chriſt? *viz.* Baptiſm, *Mat.* 28. 19. and the Lords-Supper? 1 *Cor.* 11.23, to 30. *Act.* 2.42. **yes.** And is not Catechiſing, or a ſound, plain, brief, and orderly inſtruction, of ignorant inferiors, by their ſuperiors, in the chief grounds, and principles of the true Religion, a Religious Ordinance appointed

pointed in Gods Word? **yes.** 1 *Cor.* 2. 4. & 3. 1. 1 *Pet.* 3. 15. *Heb.* 6. 1, 2. *Rom.* 6. 17. *Gal.* 6. 6. *Heb.* 5. 12, 13. 2 *Tim.* 1, 13. *Deut.* 6. 6, 7. *Eph.* 6. 4. And is it not alſo our duty to confer, and diſcourſe of the things of God, that we read here, and feel? **yes.** *Deut.* 6. 7. *Mal.* 3. 16. But are there not ſome **extraordinary** parts of Gods Worſhip, which are on ſeveral occaſions, in their ſeveral ſeaſons to be uſed, in an holy, and Religious manner? **yes.** *Heb.* 12. 28. Among theſe, is not a Religious **Oath**, or ſwearing by the Name of God one? **yes.** *Deut.* 6. 13. & 10. 20. *Neh.* 10. 29. May a lawful oath be impos'd in matters of weight, and moment, by a lawful Authority? **yes.** 1 *King.* 8. 31. *Neh.* 13. 25. *Ezra* 10. 5. And being ſo impos'd, is it a ſin to refuſe it? **yes.** *Num.* 5. 19, 21. *Exod.* 22. 7. to 22. But is an oath warranted under the New Teſtament, as well as under the Old? **yes.** *Heb.* 6. 16. 2 *Cor.* 1. 23. But is it not ſaid, *Swear not at all*? **yes.** *Mat.* 5. 34. *Jam.* 5. 12. And doth not our Saviour, and the Apoſtle here, only forbid and condemn that wicked cuſtom and opinion among the *Jews*, introduced by the Phariſees, that concluded, that a man might ſwear by the creatures, if there were no mention of the Name of God, or things offered to God? **yes.** And are not Religious **Vows** part of Gods extraordinary Worſhip? **yes.** *Iſa.* 19. 21. *Eccleſ.* 5. 4, 5, 6. *Gen.* 28. 20, 21, 22. 1 *Sam.* 1. 11. And ought not theſe Vows to be performed with faithfulneſs? **yes.** *Pſal.* 76. 11. & 50. 14. May a man vow to do any thing forbidden in the Word of God? **No.** *Act.* 23. 12, 14, *Mark* 6. 26. Or which is not in his own power? **No.** *Numb.* 30. 5, 8, 12, 13. Or for performance whereof he hath no promiſe of ability from God? **No.**

Well then, What think you of **Popiſh** Monaſtick Vows of **ſingle life**, *Mat.* 19. 11, 12. 1 *Cor.* 7. 2, 9. of profeſſed poverty, *Eph.* 4. 28. and of regular obedience? 1 *Cor.* 7. 1. are they not degrees of higher perfection? **No.** What then, are they ſuperſtitious, and ſinful ſnares, in which a Chriſtian may intangle himſelf? **yes.** And are not ſolemn and Religious **Faſtings** part of Gods extraordinary Worſhip? **yes.** *Joel* 1. 12, 13. *Eſth.* 4. 16. What, under the Goſpel

yes. *Mat.* 9. 15. *Luk.* 5. 35. 1 *Cor.* 7.5. And are not ſolemn, and Religious **Thankſgivings** a part of Gods Religious Worſhip? **yes.** *Eſt.* 9.22. *Exod.* 15.1, *&c. Judg.* 5.1,2. *Pſal.* 107. And hath not God, for the better ſupport of his Worſhip, and ſervice, appointed **Governours** in his Church? **yes.** *Heb.* 13.17. And given them power of Church-cenſures? **yes.** *Mat.* 16. 19. & 18.15, to 19. *Joh.* 20.21, to 24. And hath not God taken ſpecial care for the competent, and comfortable **maintenance** of ſuch Officers? **yes.** 1 *Tim.* 5.17,18. 1 *Cor.* 9.7, to 15. Now then, what is required of us, in reference to that Religious Worſhip, and Ordinances, which God hath appointed in his Word? muſt we approve, and receive them? **yes.** *Deut.* 32.46,47. May we not reject, or oppoſe them? **No.** And muſt we obſerve, and practiſe them? **yes.** What all of them? **Yes.** *Mat.* 28.20. *Act.* 2. 42. May we not neglect to obſerve them? **No.** At leaſt ſome of them? **No.** And muſt we keep them pure, and undefiled? May we not mix them with humane inventions, and carnal conceits of our own brain? **No.** May we not ſuffer them to be polluted, and corrupted by others? **No.** *Deut.* 4.2. & 12.32. *Act.* 17. 29. 1 *Tim.* 6.13,14. And muſt we keep them whole and entire? **yes.** May we not add to them, nor take from them? **No.** *Deut.* 12. 32. *Rev.* 22. 18. *Deut.* 4. 2. Is God now to be worſhipped every where? **yes.** *Mal.* 1.11. 1 *Tim.* 2.8. *Joh.* 4.21. What, in private Families? **yes.** *Jer.* 10.25. *Job.* 15. *Act.* 10. 2. And that daily? **Yes.** *Mat.* 6.11. And in ſecret, each one by himſelf? **yes.** *Mat.* 6.6. *Eph.* 6.18. But more ſolemnly in the publick Aſſemblies? **yes.** *Iſa.* 56.6,7. *Prov.* 8.34. *Luk.* 4.16. May not the **publick Aſſemblies** be careleſly, or wilfully neglected, or forſaken, when God calleth thereunto? **No.** *Heb.* 10. 25. *Prov.* 1.20,21,24. *Act.* 13.42. & 2.42,46. *Iſa.* 2.3.

1 *Prop.* God requireth the receiving, and obſerving all ſuch Religious Worſhip, and Ordinances, as he hath appointed in his Word, *Deut.* 32. 46. *Set your hearts unto all the words, which I teſtifie among you this day, to obſerve to do all the words of this Law.* Mat. 28. 20. *Teaching them to obſerve all things, whatſoever I have commanded you.* Act. 2. 42.

2 *Prop.* God requireth the keeping pure, and entire all ſuch Religious Worſhip, and Ordinances, as he hath appointed in his Word, *Deut.* 12. 32. *Whatſoever I command, obſerve to do it, thou ſhalt not add thereto, nor diminiſh from it.*

Q. 51. **What is forbidden in the ſecond Commandment?**

A. The ſecond **Commandment forbiddeth** the **worſhipping** of God by **Images**, or any other way not **appointed** in his **Word.**

Doth God abſolutely forbid the ingraving, painting, or vſe of all Images? **No.** *Exod.* 31. 3, 6. *Mat.* 22. 20, 21. What Images are unlawful then? what, all ſuch, as are made to repreſent God, or any of the three Perſons, and that either inwardly in our mind, or outwardly in any kind of Image, or likeneſs of any creature whatſoever? **Yes.** *Deut.* 4. 15, to 20. *Act.* 17. 29. *Rom.* 1. 21, to 26. Are not all ſuch Images of God meer vanities, and lies? **yes.** *Jer.* 10. 8, 14. *Hab.* 2. 18. *Zach.* 10. 2. Can God in any wiſe be pictured? Is he not an infinite, ſpiritual, inviſible Being? to whom then can we liken God? to any creature? **No.** *Iſa.* 40. 18, 25. & 46. 5.

Well then, If we may not make ſuch Images of God, may we worſhip them, when made, with Divine Worſhip? as by uncovering the head, bowing the body, preſenting gifts and offerings to them? **No.** Is not this flat Idolatry, forbidden in the firſt Commandment? **yes.** *Dan.* 3. 18. *Gal.* 4. 8. But though we may not worſhip ſuch Images, ſo as to terminate our worſhip in them, yet we may worſhip the true God in, and by them? may we not? **No.** Why, Is this the Idolatry forbidden in the ſecond Commandment? **yes.** *Exod.* 32. 5, 8. *Act.* 7. 41. 1 *Cor.* 10. 7. *Judg.* 17. 3. & 18. 5, 6. But if we cannot make Images of the true God, may we not make repreſentations of feigned Deities, and worſhip them? **No.** *Exod.* 32. 5, 8. 1 *King.* 18. 26, 28. *Iſa.* 65. 11. And doth the ſecond Commandment forbid any thing elſe beſides worſhipping of God by Images? **yes.** What, doth it forbid the worſhipping of God any other way, than which he hath appointed in his

Word

Word? Yes. May we not worſhip God after what way we pleaſe? No. Is it ſinful to worſhip God after the way of our own deviſing? Yes. Is the worſhipping of God any way, ſeem it never ſo ſpecious, not appointed in his Word, Will-worſhip? Yes. And is that a ſin? Yes. *Act.* 17. 22, 25. *Col.* 2. 21, 22, 23. May we not then deviſe a way of Religious worſhip, not inſtituted by God himſelf? No. *Numb.* 15. 39. *Lev.* 10. 1, 2, 3. *Pſal.* 106. 39. Is it a ſin to counſel, or command any ſuch worſhip? *Deut.* 13. 6, 7, 8. *Hoſ.* 5. 11. *Mic.* 6 16. Yes. May we not uſe it, when it is devis'd to our hands, and commended to us by tradition from our Teachers? No. 1 *King.* 11. 33. *Mat.* 15. 9. *Deut.* 12. 30, 31, 32. Or by the ſpecious title of antiquity, and cuſtom? No. 1 *Pet.* 1. 18. *Jer.* 44. 17. Or of devotion, and good intention? No. *Iſa.* 65. 3, 4, 5. *Gal.* 1. 13, 14. 1 *Sam.* 15. 21. But may and ought not the Church, by vertue of that command, 1 *Cor.* 14. 40. *Let all things be done decently, and in order*, take care that there be no indecency, and diſorder in the Worſhip of God? Yes. And muſt they not take care, that things appointed by God be done decently, and in order, in reference to convenient time, and place, and the like? Yes. And doth not the Word of God include this, in appointing Worſhip it ſelf, which without ſuch circumſtances cannot be performed? Yes. But doth not this Text give liberty to the Church, to appoint, and introduce new parts of Worſhip? No. Are the Ceremonies, which God himſelf did appoint under the Law now lawful? No. *Col.* 2. 14, 16, 17. *Dan.* 9. 27. *Eph.* 2. 15, 16. And when we have entertain'd Gods own inſtituted Worſhip, may we neglect, and contemn it? No. *Exod.* 4. 24, 25. *Mal.* 1. 7, 13. May we corrupt it? No. *Mal.* 1. 7, 8, 14. Is it a ſin in any man to hinder, or oppoſe Gods true Worſhip? and to perſecute any for worſhipping the true God in Gods own way? Yes. *Mat.* 23. 13. *Act.* 13. 44, 45. 1 *Theſ.* 2. 15, 16. But what muſt be done with falſe Idolatrous worſhip? may it be tolerated? No. *Deut.* 13. 6. to 12. *Zach.* 13. 2, 3. *Rev.* 2. 2, 14, 15, 20. & 17. 12, 16, 17. Muſt it not be diſapprov'd, deteſted, and remov'd, by all ſuch means, as

God

God hath in his Word appointed? **yes.** *Act.* 17. 16, 17. *Pſal.* 16. 4. *Deut.* 7. 5. *Iſa.* 30. 22. And all the monuments thereof? **yes.**

1 *Prop.* God forbiddeth the worſhipping of himſelf by Images, *Deut.* 4. 15, 16. *Take ye good heed unto your ſelves; for ye ſaw no manner of ſimilitude, in the day, that the Lord ſpake unto you in Horeb.* 16. *Leſt ye corrupt your ſelves, and make you a graven image.* Exod. 32. 5, 8.

2. *Prop.* God forbiddeth the worſhipping of himſelf by any way, that is not appointed in his Word, *Col.* 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angels, intruding into thoſe things, which he hath not ſeen, vainly puft up by his fleſhly mind.* Deut. 12. 31, 32.

Q. 52. **What are the Reaſons annexed to the ſecond Commandment?**

A. The **Reaſons annexed** to the ſecond **Commandment**, are Gods **Soveraignty** over us, his **propriety** in us, and the **zeal** he hath to his own **worſhip**.

Are there **three Reaſons** annexed to the ſecond Commandment the more to inforce it? **yes.** And is Gods **Soveraignty** over us contained in theſe words, **I the Lord**, the firſt? Hath God then a Soveraignty, *i. e.* ſupream power, dominion, and authority over us, to make what laws he pleaſes for his own Worſhip? **yes.** And ought we by vertue of our Allegiance, and as we are Gods ſubjects, to obſerve all his laws, and ordinances, and to worſhip him no other way, than which he hath appointed in his Word? **Yes.** And is Gods **Propriety** in us, couched in theſe words, **thy God**, the ſecond reaſon annexed to this Commandment? **yes.** Hath God then a propriety in us, *i. e.* a juſt right, and title to us, as his own? **Yes.** Ought we not therefore to keep cloſe unto him, and to his inſtitutions? **Yes.** And in an eſpecial manner, to beware of Idolatry, and ſuperſtition, which alienate, and eſtrange the heart from him? **yes.** *Pſal.* 95. 6, 7. & 106. 19, 20, 21. And is the zeal which God hath to his own Worſhip, hinted in theſe words, **a jealous God**, the

the third Reaſon annexed to this Commandment? **yes.** Hath God a dear love to his own Worſhip, and Ordinances? **yes.** *Pſal.*87.2. And will God ſuffer men to corrupt his Worſhip, by ſetting up their own inventions in his ſervice? **No.** Is he not greatly angry, and highly dipleas'd with thoſe, that attempt ſo to do? **yes.** And call you this, his zeal, or jealouſie for his own Worſhip? **yes.** *Exod.*34.14. But wherein doth God expreſs his zeal for, and jealouſie about his own Worſhip? doth he ſhew it in two things? **yes.** And that firſt againſt thoſe that break this Commandment? **Yes.** And that in theſe words, **Viſiting the iniquities of the fathers upon the children, unto the third, and fourth generation of them that hate me?** **Yes.** Do not Idolaters, and ſuperſtitious Will-worſhippers pretend highly to love God? **Yes.** And yet doth not God account them, and declare them to be ſuch, as indeed hate him? **Yes.** And threaten to puniſh them to many generations? **yes.** But is not God infinite in Juſtice? **yes.** How then can God in juſtice viſit the iniquities of the fathers upon their children? did not the *Iſraelites* complain of this ſeeming injuſtice? **yes.** *Jer.* 31. 29. *Ezek.* 18. 2. If children do not walk in the ſteps of the ſame ſins with their parents, will God puniſh them for their Parents ſins? **No.** *Ezek.* 18. 4, 14, 17. But if children are guilty of the ſame iniquity with their parents, will not God then viſit the iniquity of the fathers upon their children? **yes.** And is not the puniſhment of them moſt equal, juſt, and righteous? **yes.** *Ezek.* 18. 25. But what is the ſecond thing, wherein God manifeſts his zeal for his own worſhip? is it in his carriage towards thoſe, that ſincerely keep this Commandment? **yes.** And that in theſe words: **And ſhewing mercy unto thouſands of them, that love me, and keep my Commandments?** **yes.** Doth God own ſuch as keep this Commandment, to be ſuch as truly love him? **yes.** And ſuch as either actually do, or at leaſt are ready, and prepared to keep all his Commandments? **yes.** And doth he promiſe mercy, and a gracious reward to thouſands of them? **yes.** *Deut.*5.10,29.

1 *Prop.*

1 *Prop.* Gods Soveraignty over us ſhould move us to keep the ſecond Commandment, *Pſal.* 95. 2, 3. *Let us come before his preſence with thanksgiving, and make a joyful noiſe unto him with Pſalms.* 3. *For the Lord is a great God, and a great King above all gods.* Pſal. 10. 16. Rev. 15. 3, 4.

2 *Prop.* Gods propriety in us ſhould move us to keep the ſecond Commandment, *Pſal.* 45. 11. *He is thy Lord, and worſhip thou him.*

3 *Prop.* The Zeal which God hath to his own Worſhip ſhould move us to keep the ſecond Commandment, *Exod.* 34. 13, 14. *Thou ſhalt worſhip no other God, for the Lord, whoſe name is jealous, is a jealous God.* 1 Cor. 10. 20, to 24. Jer. 17. 18, to 21. Ezek. 16. 26, 27. Deut. 32. 16, to 21.

Q. 53. **Which is the third Commandment?**

A. The third **Commandment** is, **Thou** ſhalt not take the **name** of the **Lord thy God in vain**, for the Lord will not hold him **guiltleſs** that taketh his Name in vain. *Exod.* 20. 7. *Lev.* 19. 12. *Deut.* 5. 11.

Q. 54. **What is required in the third Commandment?**

A. The third Commandment requireth the **holy** and **reverend** uſe of Gods **Names, Titles, Attributes, Ordinances, Word,** and **Works.**

Doth the third Commandment require the holy, and reverend uſe of Gods Names? **yes.** *Mat.* 6. 9. *Deut.* 28. 58. And of his Titles, and Attributes? **Yes.** *Rev.* 15. 3, 4. And of his Ordinances? **yes.** *Mal.* 1. 14. And of his Word? **yes.** *Pſal.* 138. 1, 2. Of the Sacraments? **yes.** 1 *Cor.* 11. 24, 25, 28, 29. And of Prayer? **Yes.** 1 *Tim.* 2. 8. And of Oaths? **Yes.** *Jer.* 4. 2. And of Vows? **Yes.** *Eccl.* 5. 2, 4, 5, 6. And of Lots? *Act.* 1. 24, 26. and of his Works, and whatſoever elſe there is, whereby he makes himſelf known? **yes.** *Job* 36. 24. Doth God look then, that his Worſhip be not only perform'd aright for the matter of it, but doth he alſo heed the manner **how**, it is performed? **yes.** And doth the third Commandment determin of the only right manner of Gods worſhip?

ſhip? Yes. Is not the Name of God here largely taken, for all, and every thing, whereby God makes himſelf known, as men are known by their Names? Yes. And doth God make himſelf known to us by his Names? *Exod.* 3. 13, 14, 15. *Deut.* 28. 58. Jehovah, and Jah? Yes. *Pſal.* 68. 4. And by his Titles? Yes. 1 *Tim.* 6. 15. 1 *Cor.* 1. 3. And by his Attributes? Yes. *Exod.* 34. 5, 6, 7. And by all his Ordinances, and Worſhip? Yes. *Deut.* 12. 5. And by his Word? Yes. *Deut.* 32. 2, 3. *Act.* 9. 15. And by his Works? Yes. *Pſal.* 8. 1, 9. But when is Gods Name ſaid to be taken in vain, is it then, when it is ſo uſed, as God is not thereby glorified? Yes. *Gal.* 2. 2. Or when uſed in a vain, raſh, irreverend, and unholy manner? Yes. Are not Jehovah, Jah, Elohim, Lord, God, *&c.* ſome of Gods Names? Yes. And may we uſe theſe ſlightly, and irreverently in our ordinary ſpeech, crying on every trivial occaſion, O Lord, O God, O Jeſus, God forgive me, and the like? No. Muſt not theſe be mention'd without ſeriouſneſs, and holy reverence? No.

1 *Prop.* God requireth the holy, and reverend uſe of his Names, *Pſal.* 29. 2. *Give unto the Lord the glory due unto his name.*

2 *Prop.* God requires the holy, and reverent uſe of his Titles, and Attributes, *Rev.* 15. 3, 4. *Lord, God, almighty, Thou King of Saints.* 4. *Who ſhall not fear thee, O Lord, and glorifie thy Name?*

3 *Prop.* God requires the holy, and reverent uſe of his Ordinances, *Eccleſ.* 5. 1. *Keep thy foot, when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools.* Mal. 1. 11, 14.

4 *Prop.* God requires the holy, and reverent uſe of his Word, *Pſal.* 138. 1, 2. *I will praiſe thy Name for thy truth, for thou haſt magnified thy Word above all thy Name.*

5 *Prop.* God requires the holy, and reverent uſe of his Works, *Job* 36. 24. *Remember, that thou magnifie his Work, which men behold.* Pſal. 145. 10.

Q. 55. **What is forbidden in the third Commandment?** *A.* The

A. The third **Commandment forbiddeth** all **profaning**, or **abusing** of any thing, whereby God makes himself known. *Mal.* 2. 2. *If you will not lay it to heart to give glory to my Name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings, yea I have cursed them already, because ye do not lay it to heart.* Mal. 1. 6, 7, 12, 13, 14.

Is it a sin, not to use Gods name, as is required? **Yes.** *Mal.* 2. 2. To omit, or neglect to know, observe, meditate on, or make use of the Titles, Properties, Ordinances, Word, and Works of God? **Yes.** *Psal.* 92. 5, 6. *Zeph.* 3. 5. *Mat.* 13. 19. & 7. 26. Are all light, irreverent, vain, false, superstitious, or wicked thoughts of God, or the things of God, sinful? **Yes.** *Mal.* 2. 17. *Psal.* 50. 21. And is it a sin to pray without understanding? 1 *Cor.* 14. 15. and without desire, and care to speed? *Mat.* 6. 7. and without faith in Gods promises? **Yes.** *Heb.* 11. 6. And is it sinful to hear the Word without attention, or care to get good thereby? *Ezek.* 33. 31, 32. *Act.* 28. 22, *&c.* and to receive the Sacraments ignorantly, for custom, or without the affection required? **yes.** 1 *Cor.* 11. 17, &c. Are not all blasphemy, and perjury, most specially forbidden in the third Commandment? **yes.** 2 *King.* 19. 22. *Lev.* 24. 11. *Zach.* 5. 4. & 8. 17. And all sinful cursings? 1 *Sam.* 17. 43. *Lev.* 24. 14. and oaths? *Jer.* 5. 7. & 23. 10. and all violating of our oaths and vows, if lawful? *Psal.* 24. 4. *Ezek.* 17. 16, 18, 19. 2 *Sam.* 21. 1, 2. yea tho' made to Hereticks, or Infidels? *Josh.* 9. 18, 19. and that to our own hurt? *Psal.* 15. 4. And is not all abusing of Gods works of Creation sinful, and that either in excess to the pampering our lusts? **yes.** *Amos* 6. 1, to 6. *Rom.* 13. 14. Or to superstition? **yes.** *Col.* 2. 20, 21. *Gen.* 32. 32.

Q. 56. **What is the reason annexed to the third Commandment?**

A. The **reason annexed** to the third **Commandment** is, that however the breakers of this Commandment may escape **punishment** from men, yet the **Lord our God** will not **suffer** them to escape his **righteous judgment.** Deut. 28. 58, 59. *If thou wilt not observe to do all the words of this law,*

that

that thou maiſt fear this glorious, and fearful name, the Lord, thy God. 59. Then the Lord will make thy plagues wonderful.

Is not the true God, the Lord Jehovah? **Yes.** And our God? **yes.** May his Name therefore be profaned, or any way abuſed by us? **No.** *Lev.* 19. 12. And is there not a ſpecial reaſon to be given for it? **yes.** Will God acquit, and ſpare the tranſgreſſors of this Commandment? **No.** Will he ſuffer them to eſcape his righteous judgment? **No.** *Ezek.* 36. 21, to 24. *Zach.* 5, 2, 3, 4. Yea, though they eſcape the cenſures and puniſhments of men? **No.** 1 *Sam.* 2. 12, 17, 22, 24. 1 *Sam.* 3. 13.

Q. 57. **Which is the fourth Commandment?**

A. The fourth **Commandment** is, 8. **Remember** the **Sabbath-day to keep it holy.** 9. Six days **ſhalt** thou labour, and do all **thy work.** 10. But the ſeventh day is the Sabbath of the **Lord. thy God.** In it **thou** ſhalt not do **any work, thou,** nor thy ſon, nor thy daughter, thy manſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger, that is within thy gates. 11. For in ſix days the Lord made **heaven,** and earth, the ſea, and all that in them is, and **reſted** the ſeventh day: wherefore the Lord **bleſſed** the Sabbath-day, and **hallowed** it, *Exod.* 20. 8, 9, 10, 11.

Q. 58. **What is required in the fourth Commandment?**

A. The fourth **Commandment requireth** the **keeping holy** to God ſuch ſet-times, as he hath **appointed** in his **Word, expreſly** one whole day in **ſeven,** to be an holy **Sabbath** to himſelf.

Is it not clear by the light, and law of nature, that in general, a due proportion of time be ſet apart, for the ſolemn, and publick Worſhip of God? **yes.** And hath not God alſo in his Word appointed, ſet, and ſtated times for his ſolemn publick Worſhip? **Yes.** And doth God in the fourth Commandment require the ſanctifying, or keeping holy to himſelf ſuch ſet-times, as he hath appointed? **Yes.** Hath not God left it to us, and to our liberty, to keep what time we pleaſe? **No.** But hath not God, in his Word, by a

poſitive,

positive, moral, and perpetual Commandment, expresly, and particularly appointed, and ordained the seventh part of our time, or one whole day in seven, for a Sabbath, to be kept holy unto him? **Yes.** *Gen.* 2. 2, 3. *Deut.* 5. 12, 13, 14. *Isa.* 56. 2, 4. 6, 7. But to whom is the command, and charge of keeping the Sabbath holy, more especially directed, is it not to **Governours** of Families, and other **Superiours** both in Church, and State? **Yes.** Are not these bound not only to keep it themselves, but to see, that it be observ'd by all those, that are under their charge, and conduct? **yes.** *Exod.* 20. 10. *Josh.* 24. 15. *Neh.* 13. 15, to 21. *Jer.* 17. 20, to 24. But why is this word **Remember** put in the front of the fourth Commandment? is it because men are very prone to forget the Sabbath-day? **yes.** *Ezek.* 20. 26. And because it comes but once in seven days, and many worldly businesses come between, which too often take off our minds from thinking of it, either to prepare for it before it comes, or to sanctifie it, when it is come? yes. *Deut.* 5. 14, 15. *Amos* 8. 5. And do not Satan, and his wicked instruments vigorously labour utterly to deface the glory, and to blot out the memory of it, and so to bring in all irreligion, and impiety into the world? **Yes.** *Lam.* 1. 7. *Jer.* 17. 21, to 24. *Neh.* 13. 15, to 23. Will you therefore endeavour seriously, and holily to remember the Sabbath-day? **yes.** So as to look back on the first sanction, and institution of it by God in Paradice, and that before any Sacrifice or Ceremony was instituted? **yes.** And are you not likely to reap great benefit by remembring it? **Yes.** Shall you not thereby be helped in your preparation to keep it? Yes. *Exod.* 16. 23. *Luk.* 23. 54, 56. *Neh.* 13. 19. And in remembring to keep this Commandment, shall you not be enabled the better to keep all the rest of the Commandments? yes. *Psal.* 92. title, 13, 14. *Ezek.* 20. 12, 19, 20. And shall you not hereby be enabled to continne a thankful remembrance of the two great, and unspeakable mercies of Creation, and Redemption? **yes.** *Gen.* 2. 2, 3. *Psal.* 118. 22, 24. *Act.* 4. 10, 11. *Rev.* 1. 10.

1 *Prop.* God requireth the keeping holy to himself such set-times as he hath appointed in his Word, *Lev.* 19. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.*

2 *Prop.* God expresly requireth the keeping holy one whole day in seven, as an holy Sabbath to himself, *Deut.* 5. 12. *Keep the Sabbath-day to sanctifie it, as the Lord thy God hath commanded thee.* v. 13, 14.

Q. 59. **Which day of the seven hath God appointed to be the weekly Sabbath.**

A. From the beginning of the **World** to the **Resurrection** of Christ, God **appointed** the seventh day of the week to be the weekly **Sabbath**, and the first day of the week ever since, to **continue** to the end of the world, which is the Christian Sabbath.

Hath God appointed one day in seven to be the weekly Sabbath? **Yes.** Which day of the seven did God at first appoint, was it the seventh, or last day of the week, that he ordain'd to be a day of holy rest unto himself? **yes.** *Gen.* 2. 2, 3. Was this ordained for man in Paradice, whilest in his state of innocency? **yes.** And was this to be strictly observed from the beginning of the World? **yes.** Or only from the time of the giving forth of the Law of God by *Moses?* **No.** *Exod.* 20. 1, *&c.* Is there any expres mention made in the Scriptures of the Patriarchs observation of this weekly Sabbath before *Moses* his time? **No.** But, though the Scriptures be silent, as being but a very brief history of Church affairs for some hundreds of years, is it not yet most probable, that this seventh-day-Sabbath was observed all along by the true Worshippers of God, as the other precepts of the law were observed by them? **yes.** Can it be rationally imagin'd, that *Adam*, who liv'd until the days of *Methuselah*, Gen. 5. 5, with 21. did not teach his children this precept, which he had from God in Paradice? **No.** Nay, doth not *Moses* himself speak to the *Israelites* of the Sabbath to be kept holy to the Lord, as a thing well known unto them, and of practice among them, and that before

ever the Lord gave forth the Law upon mount *Sinai*? Yes. *Exod.* 16. 23, to 31. But how long did the seventh day of the week in order, from the beginning of the World, continue to be observed, as the weekly Sabbath, was it to the Resurrection of Christ? Yes. And no longer? No. And is it not still to be observed? No. What then, is the seventh-day-Sabbath from the Creation abrogated? Yes. By whom? by Christ, or by any authority from him? Yes. How so, do you read any expres Word for this? No. But is there any evident proof to be made of this, by comparing Scripture with Scripture, or by necessary consequence from Scripture rightly understood? Yes. And call you that a sufficient Scriptural proof, even of that, which in expres words is not found in the Scripture? Yes. Did Christ himself, and the Apostle argue so? Yes. *Mat.* 22. 31, 32. *Jam.* 4. 5. But is the seventh-day indeed changed by God, and hath God appointed the first day of the week, ever since the Resurrection of Christ to be the weekly Sabbath? Yes. And is that to continue to the end of the world? Yes. *Mat.* 5. 17, 18. *Isa.* 56. 2,4,6,7. Can it not be annull'd, or alter'd, and changed by the Church? No. But is not this first-day-Sabbath meerly of Ecclesiastical authority, and sanction? No. And is this that, which you call the Christian Sabbath? Yes. And is the New Testament is called the Lords-day? Yes. *Rev.* 1. 10. Was not the Lord Jesus Christ Lord of the Sabbath-day? Yes. *Mark* 2. 28. *Luk.* 6. 5. And might he not do with his own, what he pleased? Yes. Had he not then power to change, though not the Moral substance of the fourth Commandment, *Mat.* 5. 17. *i.e.* to change the day from one of seven, yet power to change from one day of seven to another day? Yes. And doth it not appear by the Apostles practice that the change of the day was appointed, either by Christ immediately, or by his Apostles, as guided by the Spirit of truth? Yes. *Joh.* 16, 13. *Act.* 20. 7. Did not *Paul* abide at *Troas* seven days? and therefore was there on the seventh day-Sabbath? Yes. But is there any mention, that either he

he, or the Church took any notice of it? No. But wa
not the work of the Sabbath carried on upon the first day,
Paul both preaching, and administring the Lords-Supper?
Yes. And did not the hundred-and-twenty Disciples
spoken of, Act. 1. 15. meet together distinctly from the
Jews, and keep the feast of Pentecost by themselves, and
that with one accord? Yes. Act. 2. 1. And did not
God most eminently own, and bless them in their holy
meeting together on that day, it being the first day of the
week, in filling them with the Holy Ghost? Yes. Act. 2.
, to 5, 41. But did not the Apostles give great respect to
he seventh-day-Sabbath? No. Why, they often preached
upon that day, did they not? Yes. Act. 16. 13. & 17. 2.
And was it not in observation of the seventh-day-Sabbath?
No. What then, was it for the opportunity of the Jews
assembling together on that day, which they could not
ave upon the first-day? Yes. And doth not John say, Rev.
1. 10. That he was in the Spirit on the Lords-day? Yes. Was not
his Lords-day the first day of the week, and doth it not point
t the institution of the first-day-Sabbath, by Christ himself?
es. Is not this phrase the Lords-day parallel with that
of the Lords-Supper, which was instituted by Christ him-
lf? Yes. These Ordinances being held forth under the
ne expressions, and used but once apiece, 1 Cor. 11. 20. Rev.
1. 10. and never applied to any thing else in the New Testa-
ent, do they not strongly argue the same divine institution?
es. And doth it not appear from the practice of the Pri-
itive Churches, as that of Troas, Act. 20. 7. And that of Co-
nth, and Galatia, 1 Cor. 16. 1, 2. who had their weekly so-
mn Assemblies on the first-day? Yes. Can it with any rea-
n be imagined, that these Churches would have made such
n important change of the day for their solemn Assemblies,
ithout consulting with some at least of the Apostles, and
ost likely with Paul, as being best acquainted with him, be-
g the professed teacher of the Gentiles? No. 1 Cor. 7. And
n it be imagined, that Paul, or the Apostles would have gi-
n them any such directions, unless they had known the
ind of Christ? No. 1 Cor. 11. 23. & 15. 3. And is there

ot as good ground for the change of the day, as there was at first for the choice of the day? Yes. Did not God rest on the seventh-day, having perfected the work of Creation? Yes. And because he then rested, and had perfected his work, did he not therefore honour, and exalt that seventh-day above all other days? Yes. *Gen.*2.2,3. *Exod.*31.17. And was not the memorial of those single works of Providence the occasion of the advancing of that day above others, as it was in other cases? Yes. *Lev.*23. *Esth.*9.21,23.

Well then, What day soever above all other days God honours with his most eminent work, is not that to be a day of holy rest unto God? Yes. And was not the first day the day of the Lords rest, from the most great and glorious of all his works, even the work of Redemption, when Christ truly entred into a state of rest? Yes. 1 *Cor.* 5.4. *Rom.* 8.34. *Heb.* 2.14. & 4.10. Lastly, hath not, and at this day doth not in a manner the whole Christian Church center in the holy observation of the first day, and not of the seventh? Yes. But doth not the change of the day destroy the morality, and perpetual binding power of the fourth Commandment? No. Is there not something naturally moral in the fourth Commandment *i. e.* is there not something, which the light of nature consisting in the knowledg of Principles, and the law of nature, consisting in conclusions drawn from that light acknowledgeth to be just, and good, though it never had been written in the Word? Yes. *Rom.*2.14,15. As that there must be a time for the solemn Worship of God, a time of rest from all other employments, and of this time a due proportion set apart, and such as must return according to some computation of time, and such as leaves sufficiency of time for our worldly busines, and affairs? Yes. And this, though it had never been commanded? Yes. And can this, wherein the substance of the fourth Commandment is contained, ever be changed? No. Is it not so also in the second Commandment, is there not something moral-natural, *viz.* that God ought to be worshipped, not as men will themselves, but

God himſelf wills, and preſcribes? *yes.* But is there not ſomething in the fourth Commandment, which is only poſitively moral, that is, ſomething, which the light, and law of nature could never have judg'd either good, or neceſſary, if it had not ſome way or other, been reveal'd to be the will of God? *yes.* Was not the law given to *Adam*, of not eating of the tree of knowledg of this nature? *yes. Gen.* 2. 17. Had it been evil of it ſelf to have eaten of that tree? *No.* Was it not only therefore evil, becauſe forbidden? *Yes.* Is it not ſo alſo in the ſecond Commandment? is there not ſomething therein only poſitively-moral? *Yes. viz.* ſome particular Ordinances, and Acts of Worſhip? *Yes.* Was not all the goodneſs, that was in them only from the will of God appointing them? *Yes.* Could the light of nature ever have ſeen the good of them, or the law of nature ever engaged a man to the obſervation of them, if the will of God had not been reveal'd concerning them? *No.* But yet when the will of God is reveal'd, man hath that written in his heart, by which he ſees obedience to that law to be both juſt, and neceſſary? *Yes.* Thus then, is there any goodneſs in one day more than another, materially conſidered? *No.* Either in the laſt of the ſeven, or in the firſt of the ſeven? *No.* Therefore the obſervation of neither of theſe was written in nature, was it? *No.* And nature could not without ſome revelation of the will of God, determin the particular day, that ought to be the time for the ſolemn publick Worſhip of God, could it? *No.* However, this is written in nature, that when the will of God is revealed concerning either the laſt of ſeven, or the firſt of ſeven to be obſerved, even nature, as it is corrupted, cannot deny, but that it is both juſt, and neceſſary to yield obedience thereunto, can it? *No.*

Well then, Is there any thing required in the fourth Commandment, which is ſuperadded to the light, and law of nature? *yes.* And may this be changed? *yes.* But is not the fourth Commandment perpetually obligatory for one day in ſeven? *yes.* And then the ſubſtance of the Com-

mandment is ſtill unchangeable, is it not? **Yes**. Doth the day then admit of a change, not as a ceremony but only as a circumſtance? **Yes**. And it being ſo, is the change of the day any more prejudicial to the morality of the fourth Commandment, than the change of Worſhip, v. g. of Circumciſion, and the Paſſover, into Baptiſm, and the Lords-Supper, to the morality of the ſecond? **No**.

1 *Prop.* From the beginning of the World to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath, *Gen.* 2.2,3. *God bleſſed the ſeventh day, and ſanctified it, becauſe that in it he had reſted from all his work, which God created, and made.*

2 *Prop.* Ever ſince the Reſurrection of Chriſt, God appointed the firſt day of the week, to be the weekly Sabbath and to continue to the end of the World, as the Chriſtian Sabbath, *Act.* 20.7. *Upon the firſt day of the week, when the Diſciples came together to break bread, Paul preached unto them.* Rev. 1.10. *I was in the ſpirit on the Lords-day.* 1 Cor. 16. 1,2.

Q. 60. **How is the Sabbath to be ſanctified?**

A. The **Sabbath** is to be **ſanctified**, by an **holy** reſting all that **day**, even from ſuch worldly **employments**, and **recreations** as are lawful on other days; and ſpending the whole time in the **publick**, and **private exerciſes**, of God's **Worſhip**; except ſo much, as is to be taken up in the works of **neceſſity**, and **mercy**.

Is the Sabbath, or Lords-day to be ſanctified? **Yes**. In what ſence is God ſaid to ſanctifie the Sabbath, is it by way of conſecration, and making it holy? **Yes**. *Exod.* 20.11. In what ſence are we ſaid to ſanctifie the Sabbath, is it by keeping it holy, and by applying it to thoſe holy ends, and exerciſes, for which God did conſecrate it? **Yes**. *Deut.* 5. And ought we not to remember, and to prepare our hearts for the Sabbath? **Yes**. *Exod.* 20.8. And with ſuch foreſight, diligence, and moderation, ſo to diſpoſe, and ſeaſonably dispatch our worldly buſineſſes, that we may be more free

fit for the duties of the day following? Yes. *Luk.* 23. 54, 56. *Exod.* 16. 22, 25, 26. *Neh.* 13. 19. Should we not riſe betimes in the morning on the Sabbath-day? Yes. *Mark* 1. 35, with 38, 39. *Exod.* 32. 5, 6. *Pſal.* 92. 2. Is reſting on the Sabbath a part of our ſanctifying it? Yes. What kind of reſt muſt it be, muſt it be only a meer civil reſt? No. Or a meer bodily reſt from labour, ſuch as the Ox, and Aſs muſt have on the Sabbath? No. What reſt then, muſt it be an holy reſt? Yes. *Exod.* 20. 8, 10. And how long muſt this reſt continue? muſt it be all the day? Yes. Is it not enough to reſt ſome part of the day? No. But from what muſt we reſt? what, from Spiritual employments, and recreations? No. From what then, from ſuch things only, as are at all times ſinful? No. From what then, from worldly employments, and recreations? Yes. May we not do our own works upon the Sabbath-day? No. *Iſa.* 58. 13. Nor follow our own ſports, and paſtimes? No. Nor ſpend the time in our own eaſe, and ſloth? No. But from what worldly employments, and recreations, muſt we reſt, what from ſuch, as are in themſelves ſinful, and unlawful at any time? Yes. And only from ſuch? No. From what others? what, even from thoſe, that are lawful at other times? Yes. *Exod.* 16. 25, to 29. *Neh.* 13. 15, to 23. *Jer.* 17. 21, 22. But how then muſt we ſpend the time? what, in the exerciſes of Gods Worſhip? Yes. What, the whole time? Yes. But how muſt it be ſpent? with delight? Yes. *Iſa.* 58. 13. May we not ſpend the whole time, at leaſt ſome part of it idly? No. In what exerciſes muſt we ſpend it, what in the publick, and private Exerciſes of Gods Worſhip? Yes. *Luk.* 4. 16. *Act.* 20. 7. 1 *Cor.* 16. 1, 2. *Lev.* 23. 3. *Pſal.* 92. *title.* *Iſa.* 66. 23. May we not ſtay at home, and ſpend our time in the private Exerciſes of Gods Worſhip, with the neglect of the publick? No. *Heb.* 10. 25. And muſt we not prepare our ſelves for the publick Aſſembly? Yes. *Eccleſ.* 5. 1. And that by Prayer, Meditation, Thankſgiving, and Examination of our hearts? Yes. *Pſal.* 95. 6. 2 *Tim.* 2. 19. What are the duties of the publick Aſſembly? are we required to joyn with the

people of God, in the publick Congregation? in hearing the Word read, and preached, in calling upon Gods Name, in receiving the Sacraments, in ſinging of Pſalms, and praiſing God for his mercies? **yes.** *Act.* 13. 14, 15, 44. & 16. 13. & 20. 7. But how muſt we be employed in theſe Exerciſes? muſt we be all the while attentive? **yes.** *Act.* 16. 14. And reverent? **yes.** *Iſa.* 66. 2. And earneſtly deſirous to get good? **yes.** *Pſal.* 42. 1, 2. And not depart till the bleſſing be pronounced? **no.** *Ezek.* 46. 1, 2, 10, *Act.* 10. 33. 1 *Cor*, 14. 16. And may not we reſt ſatisfied in giving attendence on the publick Worſhip? but muſt we alſo be careful at home in private? **yes.** Muſt we ſpend the reſidue of the day, and that with delight, and chearfulneſs, in religious meditation, reading, conference, and repetition of what we have heard? **yes.** *Iſa.* 58. 13, 14. *Act.* 17. 11. *Pſal.* 1. 2. *Luk.* 24. 14, 7. May not worldly buſineſs be done in any caſe upon the Sabbath-day? **yes.** What works then may lawfully be done on the Sabbath-day, beſides works of piety? may works of **inſtant neceſſity**, *i.e.* ſuch as could not be done before, and cannot be deferr'd till after the Sabbath, and works of **mercy**, or **charity**, ſuch as viſiting the ſick, feeding our bodies, and our beaſts, *&c.* be done on the Sabbath? **yes.** *Mat.* 12. 1, to 13. 1 *Cor.* 16. 1, 2. But muſt we perform theſe civil works of neceſſity, and mercy, with an heavenly mind? **yes.** *Luk.* 13. 15.

1 *Prop.* The Sabbath is to be ſanctified, by an holy reſting all that day, even from ſuch worldly employments, and recreations, as are lawful on other days, *Levit.* 23. 3. *The ſeventh day is the Sabbath of reſt, an holy convocation, ye ſhall do no work therein.* Neh. 13. 15, to 23.

2 *Prop.* The Sabbath is to be ſanctified by ſpending the whole time in the publick, and private Exerciſes of Gods Worſhip, *Pſal.* 92, title & v. 1, 2. *A Pſalm, or Song for the Sabbath-day.* v. 1. *It is a good thing to give thanks unto the Lord, and to ſing praiſes to thy Name, O moſt high.* 2. *To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night.* Luk. 4. 16.

3 Prop.

3 *Prop.* Works of neceſſity, and mercy, may, and ought to be performed on the Sabbath-day, *Mat.* 12.1, to 11, 12. *What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the Sabbath-day, will not he lay hold on it, and lift it out?* 12. *How much then is a man better than a ſheep? wherefore it is lawful to do well on the Sabbath-day.* Neh. 8. 12. Prov. 10.12. 2 King. 11.9.

Q. 61. **What is forbidden in the fourth Commandment?**

A. The fourth **Commandment forbiddeth** the **omiſſion**, or careleſs **performance** of the **duties required**, and the **profaning** the **day** by idleneſs, or doing that, which is in it ſelf ſinful; or by **unneceſſary thoughts**, words, and works, about worldly **employments**, or **recreations**.

Doth the fourth Commandment forbid the omiſſion of, or leaving undone the duties required? **Yes.** *Ezek.* 22. 26. And doth it forbid all careleſs, negligent, and unprofitable performance of them? **yes.** *Act.* 20.7,9. *Ezek.* 33.30,31,32. And all being weary of them? and thinking long, till they be ended? **Yes.** *Amos* 8.5. *Mal.* 1.13. And all profaning, or unhallowing of the Sabbath-day? **Yes.** And may the Sabbath be profaned three ways, *viz.* by idleneſs? **yes.** May we not be idle then on the Sabbath-day, and make it a day of carnal reſt? **No.** May we not ſleep, and loiter away the time? **No.** May the Sabbath-day be profaned by doing that thereon, which is in it ſelf ſinful? **yes.** *Ezek.* 23. 38, 39. *Mark* 3.4. And by doing that on the Sabbath-day, which is no way lawful, but then is abominable? **yes.** And is it a profanation of the Sabbath, to let our thoughts unneceſſarily run on worldly-affairs? **yes.** *Iſa.* 58. 13. Or to let our tongues needleſly run upon worldly buſineſs? **yes.** *Iſa.* 58. 13. Or to ſet our hands to unneceſſary worldly employments? **yes.** *Neh.* 13.15, to 23. But may we not uſe paſtimes, revellings, and recreations on the Sabbath-day? **No.** Why, do theſe draw our minds farther from God, than our ordinary labour? **yes.** *Exod.* 32. 6.

Well

Well then, Will you conscientiously endeavour not to break this fourth Commandment? **yes**. And to that purpose will you labour to keep in your head, and heart, the remembrance of the Sabbath-day? **yes**. *Exod.*20.8. And earnestly endeavour to taste the sweetness of holy Exercises, that so you may come to make the Sabbath your delight? **yes**. *Psal.* 84. 1, *&c.* And will you avoid, and abhor all profane opinions, which either tend to the disannulling the necessity of the Sabbath? *Ezek.* 22. 26. or to equal any other day to it? **yes**.

1 *Prop.* God forbiddeth the omission, or careless performance of the duties required on the Sabbath-day, *Mal.* 1. 13. *Ye said, Behold what a weariness is it, and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this at your hand, saith the Lord?* Ezek. 22. 26. Amos 8. 5.

2 *Prop.* God forbiddeth the profaning the Sabbath-day by idleness, or doing that, which is in it self sinful, *Ezek.* 23. 38. *They have defiled my Sanctuary in the same day, and have profaned my Sabbaths.*

3 *Prop.* God forbiddeth the profaning the Sabbath-day by unnecessary thoughts, words or Works, about worldly employments and recreations, *Isa.* 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.* Jer. 17. 24. to 27.

Q. 62. What are the reasons annexed to the fourth Commandment?

A. The **reasons annexed** to the fourth **Commandment** are, Gods **allowing** us six **days** of the week for our own **employments**; his **challenging a special propriety** in the seventh; his own example, and his **blessing** the **Sabbath-day**.

Are there many reasons annexed to the fourth Commandment the more to enforce it? **yes**. How many, are there four?

four? **yes.** Is the first taken from the **equity** of it, viz. Gods allowing us six days of seven for our own imployments, and affairs, and reserving but one for himself? **yes.** Hath God then allowed us any days in the week? **yes.** For what hath he allowed them to us; is it for our own employments? **yes.** And how many days hath God allow'd us for our own employments, are they six? **yes.** And is this a reason why we should not cut short Gods allowance of one day for his work, because he hath allow'd six times as much for ours? **yes.** But in which words of this Commandment is this reason hinted of Gods allowing of us six days of the week for our own employment, is it in these, **Six days shalt thou labour, and do all thy work?** **yes.** *Exod.* 20. 9. What is the second reason annexed, is it Gods challenging a special propriety in the seventh day? **yes.** In what words of the Commandment is it coucht, in these? **But the seventh day is the Sabbath of the Lord thy God.** **yes.** *Exod.* 20. 10. Doth God then argue from his own right, because this day is his, and not ours? **yes.** But are not all days his? **yes.** But is God pleas'd to challenge a peculiar right in the Sabbath-day? **yes.** Would it not then be an high degree of sacriledge, to rob God of this his day, or the honour of it? **yes.** What is the third reason annexed, is it Gods own example? **yes.** In which words is Gods own example urged as a reason, why we should work six days, and keep holy a seventh, in these words, **for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh-day?** **yes.** *Exod.* 20. 11. Is not Gods example here related for some special end, and purpose? **yes.** And is it for this end to shew, that what is required in the Commandment is equal, and reasonable, and for mans good, and that God requires nothing but what is just, and equal, as God reasons with the *Jews*, *Ezek.* 18. 25. If the great God, who needs not one moment either for rest, or for work, who never fainteth, who never is weary, wrought six days, and rested one, *i.e.* ceased to create, how much more should poor frail man

man hold that proportion, who by reaſon both of bodily weakneſs, and ſpiritual wants, needs ſuch a competency of time, both for his worldly employments, and ſoul-refreſhments? **yes.** What is the fourth reaſon annexed? is it Gods bleſſing the Sabbath-day hinted in theſe words, **wherefore the Lord bleſſed the Sabbath-day, and hallowed it?** **yes.** *Exod.*20.11. Hath God ſanctified, *i.e.* ſeparated the Sabbath-day from common uſe, to be filled up with ſuch duties as he appoints, and to be a day wholly for his ſervice? **yes.** And hath God indeed bleſſed this Sabbath-day, *i.e.* appointed it to be a day of bleſſing? **yes.** And is this fourth reaſon taken from hope of bleſſing, becauſe God hath bleſſed the Sabbath-day, *i.e.* ordain'd it to be both a time, and means of bleſſing, and beſtowing grace on ſuch, as do conſcionably obſerve, and ſanctifie the ſame? **yes.** *Exod.*31. 13. *Iſa.*56.6,7. Are not the Promiſes, that were made to holy obſervers of the old ſeventh-day-Sabbath, and the threatnings againſt the tranſgreſſors thereof applicable to the tranſgreſſors, and right obſervers of the firſt-day-Chriſtian-Sabbath? **yes.** *Rom.* 15.4.

1 *Prop.* Gods allowing us ſix days of the week for our own employments ſhould move us to keep holy the Sabbath-day, *Exod.* 31.15,16. *Six days may work be done, but in the ſeventh is the Sabbath of reſt.* 16. *Wherefore the children of Iſrael ſhall keep the Sabbath, to obſerve the Sabbath throughout their generations for a perpetual Covenant.*

2 *Prop.* Gods challenging a ſpecial propriety in the ſeventh-day ſhould move us to keep holy the Sabbath-day, *Lev.* 23.3. *Ye ſhall do no work therein, it is the Sabbath of the Lord your God in all your dwellings.*

3 *Prop.* Gods own example ſhould move us to keep holy the Sabbath-day, *Exod.* 31.17. *It is a ſign between me and the children of Iſrael for ever; for in ſix days the Lord made heaven, and earth, on the ſeventh-day he reſted, and was refreſhed.*

4 *Prop.* Gods bleſſing the Sabbath-day ſhould move us to keep holy the Sabbath-day, *Gen.*2.3. *God bleſſed the Sabbath-day, and ſanctified it.* Exod. 20. 11.

Q. 63. **Which is the fifth Commandment?**

A. The fifth **Commandment** is, **Honour thy Father**, and thy mother, that thy days may be long in the land, which the Lord **thy God giveth** thee. *Exod.* 20. 12.

Q. 64. **What is required in the fifth Commandment?**

A. The fifth **Commandment** requireth the **preserving** the **honour**, and **performing** the **duties** belonging to every one in their several places, and **relations**, as **superiours, inferiours**, or equals.

Do not the last six Commandments contain our duty to man? **Yes.** What is the sum of the six last Commandments, is it to love our neighbour, as our selves? **Yes.** *Mat* 22.39, 40. And to do to others, what we would have them do to us? **Yes.** *Mat.*7.12. Who are meant by Father, and Mother, in the fifth Commandment? are not our natural Parents meant? **Yes.** *Prov.*23.22,25. *Eph.*6.1,2,3. And all superiours in age? **Yes.** 1 *Tim.*5.1,2. And in gifts? **Yes.** *Gen.* 4.20,21,22. & 45.8. But are not such superiours especially meant, as by Gods Ordinance are over us in place of authority, and that in family? **yes.** 2 *King.*5.13. And in Church? **Yes.** 2 *King.*2.12. & 13.14. *Gal.*4.19. And in Commonwealth? **yes.** *Isa.*44.23.

Well then, Since Superiours are styled **Father,** and **Mother,** should not this teach them, in all duties towards their Inferiours, *like natural Parents*, to express love, and tenderness to them, according to their several relations? **Yes.** *Eph.*6.4. 2 *Cor.*12.14. 1 *Thes.*2.7,8,11. *Numb.*11.11,12. And should not this work *Inferiours* to a greater willingness, and chearfulness in performing their duties to their Superiors, as to their *Parents*? **yes.** 1 *Cor.*4.14,15,16. 1 *King.*15.13. And are all sorts of *Relations* comprehended under the words, *Father*, and *Mother*? **yes.** And all sorts of duties in the word, *Honour*? **Yes.** What doth this Commandment require in reference to our Relations, doth it require the preserving the honour, and performing the duty belonging to them?

them? Yes. How many sorts of Relations are there, are there three? yes. And are they *Superiours*, *Inferiours*, and *Equals*? Yes. Ought we not to be careful to observe that Order, which God hath appointed amongst men? yes. And to demean our selves towards them, according to their places, and degrees? yes. But how? what, gravely, and modestly towards our *Inferiours*? Yes. Reverently, and dutifully to our *Superiours*? Yes. Humbly, and thankfully to our *Benefactors*, kindly, and charitably towards our *Equals*? Yes. Ought not *Parents* to be careful in providing for the welfare of their *Childrens* souls and bodies? Yes. *Deut.* 6. 6, 7. *Eph.* 6. 4. 1 *Tim.* 5. 8. And ought not *Children* to love, honour, fear and obey their *Parents* in all things? yes. *Lev.* 19. 3. *Col.* 3. 20. Ought not *Husbands* to love their Wives as themselves? Yes. To bear with their infirmities, to provide for them, to protect them, to delight in them? yes. *Col.* 3. 19. *Eph.* 5. 28. 1 *Pet.* 3. 7. And ought not Wives to help, reverence, and be in subjection to their *Husbands*? Yes. *Eph.* 5. 22, 23. And labour chiefly to be adorn'd with a meek, and quiet spirit? 1 *Pet.* 3. 1, 4. yes. Ought not *Masters* to behave themselves prudently, justly, gently to their *Servants*, as considering that they also have a Master in heaven? yes. *Col.* 4. 1. *Eph.* 6. 9. And ought not *Servants* to be subject to their Masters with all fear? yes. 1 *Pet.* 2. 18. And that not with eye-service as men-pleasers, but willingly, and from the heart? yes. *Eph.* 6. 6, 7. *Tit.* 2. 10. Ought not *Superiors* in Gifts, humbly to acknowledg all their abilities to be the free Gifts of God? yes. 1 *Cor.* 4. 7. And to be willing to improve them to his glory, and the good of their *Inferiours*? yes. 1 *Cor.* 14. 26. *Rom.* 15. 1, 2. And ought not *Inferiors* to acknowledg every gift of God in those above them, and not envy, or flatter them, but truly reverence, and esteem them for it? yes. *Exod.* 37. 1. *Numb.* 11. 29. *Psal.* 73. 3. Ought not *Magistrates* to be upright, and conscionable in the establishment of Justice, Peace, and Religion, behaving themselves as Gods *Vicegerents*? yes. 2 *Sam.* 23. 3. *Rom.* 13. 3. *Psal.* 101. 6, 7. 1 *Tim.* 2. 2.

2. And ought not *Subjects* with all humility, and peaceableneſs, to obey them, that have the rule over them? Yes. *Heb.* 13.17. And to ſubmit unto the higher powers out of Conſcience, as being ordained of God? Yes. *Rom.* 13. 1. Ought not *Teachers*, to be careful, and conſcionable, both in their inſtructions, counſels, and examples? Yes. *Heb.* 13.17. And ought not *Learners*, to eſteem highly of their Teachers for their works ſake? Yes. 1 *Theſ.* 5. 13. And to improve all opportunities of benefiting by them? Yes. Thus for Superiours, and Inferiours: but do not *Equals* alſo mutually owe duties to each other as ſuch? Yes. Is it their duty to regard the dignity, and worth of each other? Yes. 1 *Pet.* 2.17. And in giving honour to go one before another? Yes. *Rom.* 12. 10. And to rejoyce in each others gifts, and advancement, as in their own? *Rom.* 12.15,16. *Phil.* 2.3,4.

Well then, Will you not pray for all ſuch graces and abilities, whereby you may be fitted for the filling up of your ſeveral relations? Yes.

1 *Prop.* God requireth the preſerving the honour, and performing the duties belonging to Superiours, *Eph.* 5. 21, 22. *Submitting your ſelves one to another in the fear of God.* 2. *Wives ſubmit your ſelves unto your own husbands, as unto the Lord.* Eph. 6. 1, 5. *Children, obey your parents in the Lord.* 5. *Servants, be obedient to them that are your maſters according to the fleſh.* Rom. 13. 1. *Let every ſoul be ſubject to the higher powers*, 1. Pet. 2. 17.

2 *Prop.* God requireth the preſerving the honour of, and performing the duties belonging to Inferiours, *Eph.* 6.9. *Ye maſters do the ſame things unto them, knowing that your maſter alſo is in heaven.* 1 Pet. 2. 17.

3 *Prop.* God requireth the preſerving the honour of, and performing the duties belonging to Equals, *Rom.* 12.10. *Be kindly affectioned one to another, with brotherly love, in honour preferring one another.*

Q. 65. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of,

or

or doing any thing againſt the honour, and duty, which belongeth to every one in their ſeveral places, and relations. *Rom.* 13. 7, 8. *Render to all their dues, tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.* 8. *Owe no man any thing, but to love one another.* Mat. 15. 4, 5, 6. Ezek. 34. 2, 3, 4.

Is not the omiſſion, and neglecting the honour, and duty I owe to my neighbour a ſin? in Inferiours is it not a ſin to envy at, contemn, or rebell againſt their Superiors perſons, and places, in their lawful counſels, commands, and corrections? **yes.** *Numb.* 11. 28, 29. 1 *Sam.* 8. 7. *Iſa.* 3. 5. 2 *Sam.* 15. 1, to 12. *Exod.* 21. 15. 1 *Sam.* 10. 27, & 2. 25. *Deut.* 21. 18, to 22. And is not all curſing of, and mocking at our Superiours ſinful? **yes.** *Prov.* 20. 11, 17. And all ſuch refractory, and ſcandalous carriage as proves a ſhame, and diſhonour to Superiours, and to their Government? **yes.** *Prov.* 19. 26. In Superiours, is it not a ſin, to neglect the duties required of them? **yes.** *Ezek.* 34. 2, 3, 4. And inordinately to ſeek themſelves, their own glory, eaſe, profit or pleaſure? **yes.** *Phil.* 2. 21. *Joh.* 5. 44. *Iſa.* 56. 10, 11. *Deut.* 17. 17. And to command things unlawful? **yes.** *Dan.* 3. 4, 5, 6. *Act.* 4. 17, 18. Aud to counſel, encourage, or favour them in that, which is evil? **yes.** *Mat.* 14. 8. *Mark* 6. 28. 2 *Sam.* 13. 28. 1 *Sam.* 3. 13. And to diſſwade, diſcourage, or diſcountenance them in that which is good? **yes.** *Joh.* 7. 45 to 50. *Col.* 3. 21. *Exod.* 5. 17. In Equals is it not a ſin to neglect the duties required? **yes.** *Rom.* 13. 8. And to undervalue the worth one of another? **yes.** 2 *Tim.* 3. 3. And to envy the gifts? **yes.** *Act.* 7. 9. *Gal.* 5. 2. And to grieve at the advancment and proſperity one of another? **yes.** *Numb.* 12. *Eſth.* 6. 12, 13. And to uſurp preheminence one over another? **yes.** 3 Ep. *Joh.* 9.

well then, For helps to the obedience of this Commandment, would not *Inferiours* do well to ſee, and own God in the place, and authority of their *Superiours*? **yes.** *Rom.* 13. 1, 2. And to ſet before their eyes, the dreadful threatnings and examples of Gods vengeance on the ſeditious, and diſobedient

bedient? **Yes.** *Eccleſ.* 10. And ſhould not Superiours labour to be the ſame to their Inferiours, that they would have Chriſt to be to themſelves? **Yes.** *Eph.* 6. 9. And to remember the ſad, and tragical ends of Tyrants, and Uſurpers? **Yes.** And ſhould not all carefully avoid ſelf-love, which makes men unfit either to rule, or to obey? 2 *Tim.* 3. 2, 3, 4. And partial enquiry into the duties of others towards us, with neglect of our own? **Yes.** *Eccl.* 7. 23, 24.

Q. 66. **What is the reaſon annexed to the fifth Commandment?**

A. The **reaſon annexed** to the fifth **Commandment** is a **promiſe** of long **life**, and **proſperity**, as far as it ſhall ſerve for Gods glory, and their own good to all ſuch as keep this Commandment. *Eph.* 6. 2, 3. *Honour thy father and thy mother, which is the firſt Commandment with promiſe.* 3. *That it may be well with thee, and that thou mayeſt live long on the earth.* Deut. 5. 16. 1 King. 8. 25. Exod. 20. 12.

Is there any reaſon annexed or join'd to the fifth Commandment? **Yes.** And is that reaſon, an expreſs promiſe of long life, and proſperity? **Yes.** But to whom is long-life, and proſperity promis'd? to all ſuch, as keep the fifth Commandment? **Yes.** But how far forth are theſe, and other temporal mercies promiſed? is it ſo far only, as they ſhall ſerve for Gods glory, and our own good? **yes.** And no farther? **No.**

Q. 67. **Which is the ſixth Commandment?**

A. The ſixth **Commandment** is, *Thou ſhalt not kill.* *Exod.* 20. 13. Deut. 5. 17.

Q. 68. **What is required in the ſixth Commandment?**

A. The ſixth **Commandment requireth** all lawful **endeavours** to preſerve our own **life**, and the life of others.

Doth the ſixth Commandment concern the life of our ſelves, and others? **Yes.** Doth it only forbid us to take away mans life? **No.** Doth it require us alſo to be ſtudious, and careful, and to uſe endeavours to preſerve it? **yes.** But

whose life are we bound to study, and endeavour to preserve? is it our own life? **Yes.** *Jer.* 26. 15. *Mat.* 4. 6, 7. *Act.* 23. 17, 21. And the life of others also? **Yes.** 1 *King.* 18. 4. *Gen.* 37. 21, 22. But may we endeavour by any means whatsoever to preserve our own, or others lives? **No.** What kind of endeavour must we use, only lawful endeavours? And must we use all lawful means, and endeavours? **Yes.** But suppose our own, or others lives were in great danger, may we not then use some unlawful means to preserve them? **No.** *Rom.* 3. 8. And doth the sixth Commandment require the use of all such lawful means, as may tend to the preservation of our own lives? **Yes.** As namely patience, quietness, and chearfulness of spirit? **Yes.** *Heb.* 13. 9. 1 *Pet.* 3. 4. *Prov.* 17. 22. And a temperate use of food? *Prov.* 25. 16, 27. 1 *Tim.* 5. 23. Physick? *Isa.* 38. 21. Labour? 2 *Thes.* 3. 12, 13. and Recreations? **Yes.** *Eccles.* 3. 4, 11. And doth it also require all such things as may tend to the preserving the lives of others, as well as our own? **Yes.** To that end are we bound to be loving, meek, gentle, kind, and peaceable to all? **Yes.** *Col.* 3. 12, 13. *Jam.* 3. 17. Compassionate to those that are in misery? **Yes.** *Luk.* 10. 33, to 36. Patient to bear wrongs, and ready to forgive our enemies? **Yes.** *Eph.* 4. 2, 32. Yea, to requite good for evil? **Yes.** *Mat.* 5. 44, 45. *Rom.* 12. 17, 20, 21. To comfort and succour the distressed? **Yes.** *Mat.* 25. 35, 36. And to protect the innocent? **Yes.** *Prov.* 31. 8, 9.

1 *Prop.* God requireth all lawful endeavours to preserve our own life, *Eph.* 5. 28, 29. *So ought men to love their wives, even as their own bodies.* 29. *No man ever yet hated his own flesh, but nourisheth, and cherisheth it.*

2 *Prop.* God requireth all lawful endeavours to preserve the life of others, *Psal.* 82. 3, 4. *Defend the poor, and fatherless.* 4. *Deliver the poor, and needy.* Job 29. 13. *The blessing of him that was ready to perish, came upon me.* Prov. 24. 11, 12.

Q. 69. **What is forbidden in the sixth Commandment?**

A. The sixth **Commandment forbiddeth** the taking a-

way

way of our own **life**, or the **life** of our **neighbour unjustly**, and whatsoever **tendeth** thereunto.

Doth the sixth Commandment forbid the taking away of our own life? **Yes.** And the life of our Neighbour? **yes.** Doth it forbid the taking away the life of our Neighbour in any case whatsoever? **No.** But may we take away the life of our Neighbours unjustly? **No.** And may there be a just cause of taking away our Neighbours life? **yes.** As in case of publick justice, in executing a malefactor at the command of a Magistrate? *Numb.* 35. 31, 33. or in a lawful War? *Jer.* 48. 10. *Deut.* 20. *chap.* *Rom.* 13. 4. *Luk.* 3. 14. *Act.* 10. 1, 2. *Rev.* 17. 14, 16. or upon the necessary defence of our selves? **Yes.** *Exod.* 22. 2, 3. May not a man fight a duel, *i. e.* a combat betwixt two, life for life? **No.** What if a person be challenged, and a day be prefixt, may he not then do it? **No.** But if a man do it not, shall he not justly be branded for a Coward, and deservedly lose his honour, and reputation? **No.** Nay rather, is not true honour so far from being preserv'd, or repair'd, that both it, yea and life it self is too often lost thereby? **yes.** *Phil.* 2. 3. And is it not much better to defend our honour with law, reason, equity, and understanding? **Yes.** But did not *David* fight a duel with *Goliah*? **Yes.** 1 *Sam.* 17. But that was in a lawful War, was it not? **Yes.** And he did it by publick command, for the publick good, and by a special motion of the Spirit of God, did he not? **Yes.** But not out of his own private passion, stoutness, or desire of revenge, and that against his fellow? **No.** Doth it forbid only the direct taking away of our own, or our Neighbours life? **No.** Doth it also forbid whatsoever tendeth thereunto? **Yes.** Is all kind of intemperance here forbidden? **Yes.** *Luk.* 21. 34. *Rom.* 13. 13. and all carking cares? **Yes.** *Mat.* 6. 31, 34. And all excessive passions? **yes.** *Eph.* 4. 31. And that because they tend to take away our own life? **yes.** And is all sinful anger, *Mat.* 5. 22. hatred, 1 *Joh.* 3. 15. envy, *Prov.* 14. 30. desire of revenge, *Rom.* 12. 19. strife, quarrelling, contention, wounding, **Yes.** *Prov.* 12. 18. *Gal.* 5. 15. *Numb.* 35. 16, to 19.

And that becauſe they tend to the taking away of our Neighbours life, as well as our own? **Yes.**

1 *Prop.* God forbiddeth the taking away of our own life, and whatſoever tendeth thereunto, *Act.* 16. 28. *Paul cried with a loud voice, ſaying, do thy ſelf no harm.*

2 *Prop.* God forbiddeth the taking away the life of our Neighbour unjuſtly, and whatſoever tendeth thereunto, *Gen.* 9. 6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God made he man.*

Q. 70. **Which is the ſeventh Commandment?**

A. The ſeventh **Commandment** is, *Thou ſhalt not commit Adultery*, Exod. 20. 14.

Q. 71. **What is required in the ſeventh Commandment?**

A. The ſeventh **Commandment** requireth the **preſervation** of our own, and our **Neighbours chaſtity**, in **heart**, ſpeech, and behaviour.

Doth the ſeventh Commandment require us to preſerve both our own, and our Neighbours chaſtity? **Yes.** And that in body, mind, affections, words, and behaviour? **Yes.** 1 *Cor.* 7. 2, 3, 5, 34, 36, 54. And doth it not only forbid the taking away of chaſtity? **No.** Muſt our hearts, thoughts, and deſires be kept chaſt, and pure? **Yes.** 1 *Theſ.* 5. 23. And muſt our words, and ſpeeches be chaſt? **Yes.** *Eph.* 4. 29. And muſt our whole behaviour, and converſation be chaſt? **Yes.** 1 *Theſ.* 4. 4. And doth this Commandment require the uſe of all juſt means, to preſerve our own, and others Chaſtity? **Yes.** And what are thoſe means, are they a ſtrict watch over our ſpirits, eyes, and all our ſenſes? **Yes.** *Mal.* 2. 16. *Job* 31. 1. And temperance in diet? **Yes.** 1 *Cor.* 9. 27. And fervent prayer, and holy meditation? **Yes.** *Pſal.* 119. 37. And love of God, and of divine wiſdom? **Yes.** *Prov.* 2. 10, &c. And diligence in our callings? *Prov.* 31. 11, 27, 28. And modeſty in apparel? **Yes.** 1 *Tim.* 2. 9. *Tit.* 2. 3. And muſt we avoid all temptations to, and carefully ſhun all occaſions of uncleanneſs? **Yes.** *Prov.* 5. 8. & 2. 16, to 21. *Gen.* 39. 8, to 11. In thoſe that

that have not the gift, is not holy wedlock lawful, yea expedient? **Yes.** 1 *Cor.* 7. 2, 9. And doth not God require of all those that are married, conjugal love, and faithfulness each to other? **Yes.** *Prov.* 5. 19, 20. *Rom.* 7. 2. And cohabitation with, and confidence in each other? **Yes.** 1 *Pet.* 3. 7. *Prov.* 31. 11.

1 *Prop.* God requireth the preservation of our own chastity, 1 *Thes.* 4. 3, 4, 5. *Every one of you should know how to possess his vessel, in sanctification, and honour.*

2 *Prop.* God requireth the preservation of our Neighbours chastity, *Eph.* 5. 11, 12. *Have no fellowship with the unfruitful works of darkness, but reprove them rather.*

3 *Prop.* God requireth the preservation of our own, and Neighbours chastity in heart, 2 *Tim.* 2. 22. *Flee youthful lusts.*

4 *Prop.* God requireth the preservation of our own, and Neighbours chastity in speech, *Col* 4. 6. *Let your speech be alway with grace, season'd with salt.*

5 *Prop.* God requireth the preservation of our own, and Neighbours chastity in behavionr, 1 *Pet.* 3. 2. *While they behold your chast conversation coupled with fear.*

Q. 72. **What is forbidden in the seventh Commandment?**

A. The seventh **Commandment** forbiddeth all **unchast thoughts**, words, and actions.

Are all sorts, and degrees of uncleanness forbidden in the seventh Commandment? **Yes.** *Heb.* 13. 4. *Gal.* 5. 19. 1 *Cor.* 5. 1. *Rom.* 1. 24, 26, 27. *Lev.* 20. 15, 16. And may we not give entertainment so much as to an unchast imagination? **No.** Why are all unclean thoughts, purposes, and affections sinful? **Yes.** *Mat.* 5. 28. & 15. 19. And also all lascivious, and wanton words, corrupt communications, and filthy songs, and listnings thereunto? **Yes.** *Ephes.* 5. 3, 4. *Prov.* 7. 5. 21, 22. *Isa.* 23. 15. And all wanton looks, immodest apparel, impudent, and light gestures, and behaviour? **Yes.** *Isa.* 3. 16, 17, 18. *Prov.* 7. 10, 13. 2 *Pet.* 2. 14. May we not corrupt our own chastity? **No.** Nor desire and attempt to corrupt the chastity of others? **No.**

2 *Sam.* 13. 14. And are not all provocations to uncleanneſs ſinful? **Yes.** And are not all filthy pictures? **Yes.** *Ezek.* 23. 14, 15, 16, 40. All laſcivious dancings, and interludes, *Mark* 6. 12. *Rom.* 13. 13. 1 *Pet.* 4. 3. Idleneſs, *Ezek.* 16. 49. Gluttony, and drunkenneſs, great provocations to uncleanneſs? **Yes.** *Prov.* 23. 30, 31, 33. *Jer.* 5. 7, 8. Did not God inſtitute Marriage, and honourable Wedlock, to be a means to prevent uncleanneſs? **yes.** 1 *Cor.* 7. 2. 9. What think you then, is it not a daring ſin in the Pope, to prohibit lawful Marriages? **yes.** 1 *Tim.* 4. 3. And in the mean time to uſurp a power, and accordingly to diſpenſe with unlawful, and inceſtuous Marriages? is not this highly ſinful? **yes.** *Lev.* 18. 1, to 21. *Mark* 6. 18. Nay more, to allow, and tolerate Stews? **Yes.** *Deut.* 23. 17, 18. *Lev.* 19. 29. *Prov.* 7. 24, to 28. May thoſe, that profeſs the true Religion, marry with Infidels, and Idolaters? **No.** 1 *Cor.* 7. 39. 2 *Cor.* 6. 14. *Gen.* 34. 14. *Exod.* 34. 16. *Deut.* 37. 3, 4. 1 *King.* 11. 4. *Neh.* 13. 25, &c. *Mal.* 2. 11, 12. But then as for carnal uncleanneſs, is it not a moſt odious ſin? **Yes.** Is it not an infatuating ſin, taking away the heart? **Yes.** *Hoſ.* 4. 11. Doth it not wound ſoul, body, name, eſtate? **Yes.** 1 *Cor.* 6. 18. A ſacrilegious ſin, that robs God of our bodies, that are his? **Yes.** 1 *Cor.* 6. 15, 16, 18, 19. A ſin not to be named among Chriſtians? **Yes.** *Eph.* 5. 3. Is it not remarkably follow'd with vengeance, and that **ſpiritual**, *Prov.* 23. 27. & 2. 19. and **external** on the name, *Prov.* 6. 33. *Deut.* 23. 2. on the body, *Prov.* 5. 11. *Deut.* 22. 22. eſtate, *Prov.* 5. 10. and **eternal** vengeance? **Yes.** *Heb.* 13. 4. *Prov.* 9. 18. *Rev.* 22. 15. & 21. 8.

1 *Prop.* God forbiddeth all unchaſt thoughts, *Mat.* 5. 28. *Whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.*

2 *Prop.* God forbiddeth all unchaſt words, *Eph.* 5. 4. *Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient.*

3 *Prop.* God forbiddeth all unchaſt actions, *Eph.* 5. 3. *Fornication, and all uncleanneſs, let it not be once named among you,*

Q. 73

Q. 73. **Which is the eighth Commandment?**

A. The eighth **Commandment** is, *Thou ſhalt not ſteal.* Exod. 20. 15. Deut. 5. 19.

Q. 74. **What is required in the eighth Commandment?**

A. The eighth **Commandment** requireth the lawful **procuring** and furthering, the wealth, and outward **eſtate**, of our ſelves, and others.

Doth not the eighth Commandment require ſome ſpecial duties belonging to all men? **yes.** And is it the duty of all men, to have an honeſt calling? **yes.** 1 *Cor.* 7. 20. *Gen.* 4. 2. And faithfully to labour therein? **yes.** *Eph.* 4. 28. And to deal truly, and honeſtly therein? **yes.** *Pſal.* 15. 2. And to be ſo frugal, and thrifty, as honeſtly to keep what we have gotten, wiſely to order our expences, and conveniently to uſe what God hath given, that we may be helpful to others? **yes.** *Prov.* 21. 20. And to be content with our eſtate, be we never ſo poor? **yes.** 1 *Tim.* 6. 6, 7, 8. What is the ſpecial duty of the borrower? is it to borrow only for need, and for good ends, and what he is able to repay? **yes.** And to make payment with thanks, and chearfulneſs? *Exod.* 22. 14, 15. and that at the time appointed? **yes.** *Pſal.* 15. 4. How muſt we give? muſt we give freely, *Luk.* 6. 30. juſtly, *Iſa.* 58. 7. chearfully, 2 *Cor.* 9. 7. according to our ability, and our Neighbours neceſſity? **yes.** 2 *Cor.* 8. 13. What is our duty in buying, and ſelling? muſt we therein uſe truth, faithfulneſs, juſtice, and indifferency? **yes.** *Mat.* 7. 12. 1 *Theſ.* 4. 6. May we conceal the faults of our wares, or commodities? **no.** May we take advantage of the neceſſity, or unskilfulneſs of the one party? **no.** Muſt we equally reſpect the good of each other? **yes.** *Gal.* 5. 13. In reſpect of things found, committed to our truſt, or unlawfully gotten, muſt we ſeaſonably, and faithfully reſtore them? **yes.** *Deut.* 22. 2, 3. *Exod.* 22. 7, 8. *Levit.* 6. 2. Should we not be exceedingly well adviſed, before we undertake any ſuretyſhip? **yes.** *Prov.* 11. 15. & 17. 18. Briefly, doth the eighth Commandment require truth, faithfulneſs,

and juſtice in all contracts, and commerce between man and man? *Pſal.*15.2,4. *Zach.*7.4,10. & 8.16,17. and rendering to every one their due? **Yes.** *Rom.*13.7.

1 *Prop.* God requireth the lawful procuring the wealth and outward eſtate of our ſelves, *Rom.* 12.17. *Provide things honeſt in the ſight of all men.* Gen. 30.30. 1 Tim. 5.8.

2 *Prop.* God requireth the lawful furthering the wealth and outward eſtate of our ſelves, *Prov.* 27.23. *Be thou diligent to know the eſtate of thy flocks, and look well to thy herds.*

3 *Prop.* God requireth the lawful procuring the wealth and outward eſtate of others, *Lev.* 25.35. *If thy brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him.*

4 *Prop.* God requireth the lawful furthering the wealth and outward eſtate of others, *Phil.* 2.4. *Look not every man on his own things, but every man alſo on the things of others.* Deut. 22.1, to 5. Exod. 23.4, 5. Gen. 47.14,20.

Q. 75. **What is forbidden in the eighth Commandment?**

A. The eighth **Commandment forbiddeth** whatſoever doth, or may **unjuſtly** hinder our own, or our **Neighbours** wealth, or outward **eſtate.**

Whatſoever is prejudicial to the wealth of our ſelves is that a ſin? **Yes.** As namely, idleneſs, and inordinate living? **Yes.** *Prov.* 23.21. 2 *Theſ.* 3.11. All unlawful means of gain? **Yes.** *Prov.* 21.17. *Act.* 19.19. All defrauding our ſelves of the uſe, and comfort of that, which God hath given? *Eccleſ.* 4.8. & 6.2. All waſting, and conſuming our ſubſtance by heedleſs ſureтiſhip, or laviſh ſpending? **Yes.** *Prov.* 6.1, to 6. *Luk.* 15.13. And whatſoever is prejudicial to the wealth of our Neighbour, is that ſinful? **Yes.** As namely, all covetouſneſs? 1 *Joh.* 2.16. All ſacrilledge? *Prov.* 20.25. all robbing of the common-wealth? *Iſa.* 3.15. & 5.8. all privy ſtealth, and robbery? *Zach.* 5.3. *Prov.* 1.11, &c. all oppreſſion, and extortion? *Prov.* 22.22,23. *Amos* 5.11. all removing bounds, and land-marks? *Prov.* 22.28. all falſe dealing in matters com-

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mitted to our truſt? *Joh.* 12. 6. all debaſing that we would buy, extolling that we would ſell? *Prov.* 20. 14. all falſe weights, meaſures, lights? *Deut.* 25. 13, 14. ſelling things not vendible? *Act.* 8. 19, 20. all bribery? *Exod.* 23. 8. feeding idle perſons? *Prov.* 28. 7. *Tit.* 1. 12. 2 *Theſ.* 3. 10. **Yes.**

1 *Prop.* God forbiddeth whatſoever doth, or may unjuſtly hinder our own wealth, and outwad eſtate, 1 *Tim.* 5. 8. *If any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.* Prov. 23. 20, 21. & 21. 17. & 28. 19.

2 *Prop.* God forbiddeth whatſoever doth, or may unjuſtly hinder our Neighbours wealth, and outward eſtate, *Prov.* 21. 6. *The getting of treaſures by a lying tongue is a vanity toſſed to and fro of them that ſeek death.* Eph. 4. 28. Job 20. 19, 20.

Q. 76. **Which is the ninth Commandment?**

A. The ninth **Commandment** is, *Thou ſhalt not bear falſe witneſs againſt thy Neighbour*, Exod. 20. 16. Deut. 5. 20.

Q. 77. **What is required in the ninth Commandment?**

A. The ninth **Commandment requireth** the **maintaining**, and **promoting** of **truth**, between man and man, and of our own, and of our **Neighbours** good-name; **eſpecially** in witneſs-bearing.

Muſt we be careful to maintain the Truth? **Yes.** And to promote it? **Yes.** And that eſpecially in witneſs-bearing? **Yes.** And muſt we be careful to procure, and further our own good name? and by all good means to advance our own reputation? **Yes.** *Prov.* 22. 1. To that end, muſt we be low in our own eyes? **yes.** *Pſal.* 138. 6. And not think too highly of our ſelves? **No.** *Rom.* 12. 3. And muſt we labour to be ſuch, as we would ſeem to be? **yes.** Approving our ſelves to him, who trieth the hearts? *Pſal.* 26. 2. And muſt we walk circumſpectly? *Eph.* 5. 15. *Phil.* 4. 8. And avoid all appearances of evil? **Yes.** 1 *Theſ.* 5. 22. And muſt we not be tender, and charitable, in upholding the credit of others? **Yes.** Willing to ſpeak, and hear, and judge the beſt of them? **yes.**

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Covering their infirmities in love? **Yes.** *Prov.* 17. 9. Not backbiting any one? *Pſal.* 15. 3. *Tit.* 3. 2. diſliking all flatterers, and tale-bearers? *Lev.* 19. 16. ſtudying to be quiet, and to do our own buſineſs? 1 *Pet.* 4. 15. 1 *Theſ.* 4. 11. careful to pull the beam out of our own eye, before we find fault with the mote in others? **yes.** *Mat.* 7. 5.

1 *Prop.* God requireth the maintaining, and promoting of truth between man and man, *Zach.* 8. 16. *Speak ye every man the truth to his Neighbour.*

2 *Prop.* God requireth the maintaining and promoting of truth, eſpecially in witneſs-bearing, *Prov.* 14. 5. *A faithful witneſs will not lie.* 25. *A true witneſs delivereth ſouls.*

3 *Prop.* God requireth the maintaining, and promoting of our own good name, 1 *Pet.* 3. 16. *Having a good conſcience, that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed, that falſly accuſe your good converſation in Chriſt.* Act. 25. 10. *Paul ſaid, I ſtand at Cæſars judgment-ſeat, to the Jews have I done no wrong.*

4 *Prop.* God requireth the maintaining, and promoting of our Neighbours good name, 3 *Joh. v.* 12. *Demetrius hath good report of all men, and of the truth it ſelf, yea, and we alſo bear record.*

Q. 78. **What is forbidden in the ninth Commandment?**

A. The ninth **Commandment forbiddeth** whatſoever is **prejudicial** to **truth**, or **injurious** to our own, or our **Neighbours** good name.

May you ſpeak that which is falſe? **No.** Or that which is true, falſly, with a mind to deceive? **No.** Should you not take heed of lying? **Yes.** Are not Liars like the Devil? and the children of the Devil? **Yes.** *Joh.* 8. 44. Is not lying ſeverely forbidden by God? **Yes.** *Col.* 3. *Eph.* 4. 25. And is it not odious to God, who is a God of truth? **yes.** *Prov.* 6. 17. & 12. 22. Doth not lying tend to deſtroy all humane ſociety, and commerce among men? **Yes.** Doth not God often in this life puniſh perſons for lying? **Yes.** *Act.* 5. 2, 3, 4, 5. *Prov.* 19. 5, 9.

8,9. And will not God caſt all impenitent liars into a lake of burning brimſtone for ever? **Yes.** *Rev.*21.8. & 22.15. Will not you then watch over your tongue, and take heed of lying? **Yes.** But may you not tell a merry lye to make ſport for others? **No.** Is not he a fool, that makes himſelf merry with ſin, for which he deſerves eternal pains in hell? **Yes.** But may you not tell an officious lye for your own, and others profit? **No.** For if you may not tell a lye for God, thinking to promote his glory, may you tell a lye for your own, or anothers profit? **No.**

Ought you not to be backward to receive a falſe report againſt your Neighbour as well as to raiſe it your ſelf? **Yes.** *Prov.* 25.23. *Pſal.* 15.3. And ſhould you not diſcourage tale-bearers, and ſlanderers? **Yes.** *Pſal.* 101.5. *Pſal.* 140.3. 2 *Tim.* 3.3. *Tit.* 2.3.

And ſhould you not greatly ſin to give in falſe witneſs in any Court of Judicature? **Yes.** *Prov.* 19.5. & 6.16, 19. Or to procure falſe witneſſes? **Yes.** 1 *King.* 21.10.

1 *Prop.* God forbiddeth whatſoever is prejudicial to truth, *Rom.* 3.13. *With their tongues they have uſed deceit.*

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Q. 79. **Which is the tenth Commandment?**

A. The tenth **Commandment** is, *Thou ſhalt not covet thy neighbours houſe; thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbours.* Exod. 20.17. Deut. 5.21.

Q. 80. **What is required in the tenth Commandment?**

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Q. 80. **What is required in the tenth Commandment?**

A. The

A. The tenth **Commandment requireth** full **contentment** with our own **condition**, and a right and charitable **frame** of ſpirit towards our **Neighbour**, and all that is his.

Doth the tenth Commandment require full contentment with our own condition? **yes.** 1 *Tim.* 6. 6. And that without the leaſt motions, or inclinations to the contrary? **Yes.** Is it not enough that we do not uſe unlawful means to alter it? **No.**

And muſt we have a right and charitable frame of the whole ſoul towards our Neighbour, and all that is his? **Yes.** And ſo as that all our inward motions and affections ſhould tend unto, and further that good which is our neighbours? **Yes.** *Job* 31. 29. *Pſal.* 122. 7, 8, 9. 1 *Tim.* 1. 5. *Eſth.* 10. 3. And rejoyce in others good, as in our own? **yes.**

1 *Prop.* God requireth full contentment with our own condition, *Heb.* 13. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.*

2 *Prop.* God requireth a right and charitable frame of ſpirit towards our neighbour, and all that is his, *Rom.* 12. 15. *Rejoyce with them that do rejoyce, and weep with them that weep.* 1 Cor. 13. 4, 5, 6. *Charity ſuffereth long, and is kind, charity envieth not, charity vaunteth not it ſelf, is not puffed up.* 5. *Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.* 6. *Rejoyceth not in iniquity, but rejoyceth in the truth.*

Q. 81. **What is forbidden in the tenth Commandment?**

A. The tenth **Commandment forbiddeth** all **diſcontentment**, with our own **eſtate**; **envying**, or **grieving** at the good of our **Neighbour**, and all **inordinate motions**, and **affections** to any thing that is his.

Doth the tenth Commandment differ from the reſt, eſpecially in that it doth forbid and reſtrain the firſt motions and inclinations of the heart to ſin, before the conſent of the Will? **yes.** *Rom.* 7. 12, 14, 15, 16, 17, 18, &c.

Is

s or can there be any juſt reaſon given for diſcontent ith our eſtate? **No.** Nay, is there not all reaſon ima- inable that we ſhould be contented? **Yes.** Is not the eaneſt condition far better than we deſerve? **yes.** *Gen.* 2. 10. And many others, far better than our ſelves, ave been in a worſe condition than our ſelves? eſpeci- lly, if God hath given Grace, though he denies us many ood things of the World; and if he will ſave our ſouls om hell torments, tho' he inflict evil things upon us ere, and give us eternal happineſs in the life to come. Be- ides, is it not God, that ordereth all the circumſtances of ur outward conditions? **Yes.** 1 *Sam.* 18. *Job* 1. 21. And is not greatly ſinful to be diſcontented at that condition, hich God in his wiſdom ſees beſt for us? **Yes.** 1 *King.* 1. 4. *Eſth.* 5. 13. May we envy, or grieve at the good of ur Neighbour? **No.** May we wiſh his hurt? **No.** Or in- wardly rejoyce at his diſgrace? **No.** Or ſuppreſs his de- erved commendation? **No.**

1 *Prop.* God forbiddeth all diſcontentment with our own ſtate, 1 *Cor.* 10. 10. *Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.*

2 *Prop.* God forbiddeth all envying, or grieving at the good of our Neighbour, *Gal.* 5. 26. *Let us not be deſirous of vain-glory, provoking one another, envying one another.*

3 *Prop.* God forbiddeth all inordinate motions, and affe- ctions, to any thing, that is our Neighbours, *Col.* 3. 5. *Mortifie your members, which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is Idolatry,* Rom. 7. 7, 8. & 13. 9. Deut. 5. 21.

Q. 82. **Is any man able perfectly to keep the Commandments of God?**

A. No **meer man**, ſince the **fall**, is able, in this **life**, **perfectly** to **keep** the **Commandments** of God, but doth daily break them in **thought**, word, and deed.

Was not *Adam* able perfectly to keep the Command- ments of God before his fall? **Yes.** *Gen.* 1. 27. And is any meer man, now in this life, able, of himſelf, perfect- ly

ly to keep them? No. *Joh.* 15. 5. *Rom.* 8. 3. Or by the strength of any Grace receiv'd? No. *Eccles.* 7. 20. 1 *Joh.* 1. 8, 10. *Gal.* 5. 17. *Rom.* 7. 18, 19. And hath man been render'd unable perfectly to keep them, ever since *Adam's* fall? yes. Was not Christ a man? yes. And was not he able perfectly to keep them? yes. But was Christ a mere man, *i. e.* only a man, and no more? No. Was he not God as well as man? Yes.

When is not man able to keep the Commandments of God, is it in this life? Yes. But may we not keep them sincerely in this life? yes. *Job* 1. 1, 8. *Luk.* 1. 6. *Act.* 13. 22. But cannot we keep them perfectly in this life? No. But if we get to Heaven, shall we not be able after this life, perfectly to keep them? yes. *Heb.* 12. 23.

Do we in this life break Gods Commandments, and that daily and continually? yes. *Rom.* 3. 9, to 21. And that in thought? yes. *Gen.* 6. 5. And in word and deed? yes. *Jam.* 3. 2, to 13.

Well then, must not that Doctrine of the Papists be both false, and proud, that teaches, that it is not only possible perfectly to keep the law of God in this life, but to do more than is commanded, and so to communicate of their merits to others, that out of their abundance they may allot works of **Superogation** to others? **Yes.**

1 *Prop.* No meer man since the fall is able in this life perfectly to keep the Commandments of God, *Eccles.* 7. 20. *There is not a just man upon earth, that doth good, and sinneth not.*

2 *Prop.* Every meer man since the fall doth in this life break the Commandments of God in thought, *Gen.* 8. 21. *The imagination of mans heart is evil from his youth.*

3 *Prop.* Every meer man since the fall doth break the Commandments of God in word, *Jam.* 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poyson.*

4 *Prop.* Every meer man since the fall doth break the Commandments of God in deed, *Jam.* 3. 2. *In many things we offend all.*

Q.

Q. 83. **Are all transgressions of the law of God equally heinous?**

A. Some sins in themselves, and by **reason** of several **aggravations**, are more **heinous** in the sight of God, than others, *Joh.* 19. 11. *He that delivered me unto thee, hath the greater sin.*

Are all transgressions of the law of God equal? **No.** *1 Joh.* 5. 16. Are some sins in themselves, and in their own nature, more heinous, grievous, and offensive in the sight of God, than others? **Yes.** Are the highest sins against the first Table, more heinous, than the highest against the second Table? **yes.** And are some sins more heinous, and offensive in the sight of God, by reason of several aggravations: *i. e.* such circumstances as make those sins to be greater, than otherwise they would be? **Yes.** *Ezek.* 8. 6, 13, 15. *Psal.* 78. 17, 32, 56. As for example, are sins aggravated, and heightned, from the time, when committed? **yes.** 2 *King.* 5. 26. *Ezek.* 23. 37, 38, 39. *Isa.* 58. 3, 4, 5. *Numb.* 25. 6, 7. *Jer.* 7. 8, 9, 10. *Prov.* 7. 14, 15. *Joh.* 13. 27, 30. And from the place where? **Yes.** *Jer.* 7. 10. *Isa.* 26. 10. And from the manner how? **Yes.** *Psal.* 36. 4. *Jer.* 6. 16. *Numb.* 15. 30. & 14. 22. *Zach.* 7. 11, 12. And from the means whereby? **yes.** And from the person offending? **yes.** *Jer.* 2. 8. *Job* 32. 7, 9. And from the person offended? **yes.** 2 *Sam.* 2. 25. *Act.* 5. 4. *Numb.* 12. 8, 9. Are wilful sins more heinous than sins of infirmity? **Yes.** *Jer.* 6. 16. And sins against knowledg, than those of ignorance? **yes.** *Rom.* 1. 32. *Dan.* 5. 22. And sins ripen'd into actions, than sins begun only in the thoughts? **Yes.** *Jam.* 1. 14, 15. *Mic.* 2. 1. And sins of custom, and deliberation, than those that are committed only through some sudden passion, and instant force of temptation? **Yes.** *Psal.* 36. 4.

Q. 84. **What doth every sin deserve?**

A. Every **sin deserveth** Gods **wrath** and **curse**, both in this life, and that which is to come.

Doth sin deserve Gods wrath and curse? **Yes.** What, every sin? **yes.** What, even the least? **yes.** An evil thought, or an

an idle word? **yes.** *Mat.* 12. 36, 37. Is the leaſt ſin againſt God's Soveraignty? *Jam.* 2.10, 11. Goodneſs, *Exod.*20.1,2 and Holineſs? **yes.** *Heb.* 1. 13. And againſt Gods righteous law? **yes.** 1 *Joh.* 3. 4. *Rom.* 7. 12. And doth it therefore juſtly deſerve Gods wrath, and curſe? **yes.** *Eph.* 5. 6. *Gal.* 3. 10. and that in this life? **yes.** *Lam.* 3. 19. *Deut.* 28. 15 *to the end.* But then 'tis in this life only, is it not? **yes.** Why is it alſo in that, which is to come? **yes.** *Mat.* 25. 41. Is not that too great a puniſhment? **no.** What, not for the ſmalleſt ſins? **no.** Cannot the leaſt ſins be expiated by any thing leſs than the blood of Chriſt? **no.** *Heb.* 9. 22. 1 *Pet.* 1. 18, 19.

Well then, You conclude, that no ſin is venial, or deſerves pardon in its own nature? **yes.** And that every ſin is of its own nature deadly, and deſerving eternal puniſhment? **yes.** However ſin is pardonable through the grace and mercy of Chriſt, is it not? **yes.** *Rom.* 8. 1. But doth every ſin, even the leaſt, deſerve eternal death? **yes.** *Rom.* 6. 23. *Ezek.* 18. 4. *Deut.* 27. 26.

1 *Prop.* Every ſin deſerves Gods wrath, and curſe in this life, *Gal.* 3. 10. *Curſed is every one that continueth not in all things, which are written in the book of the law to do them.*

2 *Prop.* Every ſin deſerves Gods wrath, and curſe in that life which is to come, *Mat.* 25. 41. *Then ſhall he ſay unto them on the left hand, Depart from me ye curſed into everlaſting fire prepared for the Devil, and his Angels.*

Q. 85. **What doth God require of us, that we may eſcape his wrath, and curſe due to us for ſin?**

A. To **eſcape** the **wrath** and **curſe** of God due to us for **ſin,** God **requireth** of us **faith** in Jeſus Chriſt, **repentance** unto life, with the diligent uſe of all outward **means** whereby Chriſt **communicateth** to us the **benefits** of **Redemption.**

Is Gods wrath, and curſe due to us for ſin? **yes.** Is there any way to eſcape this wrath, and curſe? **yes.** Shall all eſcape it? **no.** Doth God require of us faith in Jeſus Chriſt that we may eſcape it? **yes.** *Act.* 16. 30, 31. And doth he re-

quire

quire repentance unto life, as well as faith of us? **yes.** *Mat.* 3.7,8. Shall any eſcape Gods wrath and curſe, that do not believe in Chriſt? **No.** *Joh.*3.18. Or do not repent? **No.** *Luk.*13.35. Doth God require of us Faith, and Repentance? **yes.** Is it not ſufficient to ſay, Chriſt hath believed for us? **No.** And are there not outward means, whereby Chriſt communicates, conveys, and imparts to us the benefits of his Mediation and Redemption? **Yes.** And cannot we eſcape without the uſe of theſe means? **No.** And doth God require a diligent uſe of all theſe means? **yes.** *Prov.*8.33, to 37. *Iſa.*55.3. May we ſafely contemn, or neglect any of them? **No.** Or uſe them careleſſy? **No.** Can we expect ordinarily, that they ſhall eſcape the wrath and curſe of God, who do not uſe them, and that conſcientiouſly? **No.**

1 *Prop.* To eſcape the wrath and curſe of God due to us for ſin, God requireth of us faith in Jeſus Chriſt, *Joh.* 3. 16, 18. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh but have everlaſting life.* Act. 20. 21.

2 *Prop.* To eſcape the wrath and curſe of God, *&c.* God requireth of us Repentance unto life, *Act.* 20. 21. *Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God.*

3 *Prop.* To eſcape, *&c*, God requireth of us the diligent uſe of all the outward means, whereby Chriſt communicateth to us the benefits of Redemption, *Prov.* 2. 1, to 6. *My ſon, if thou wilt receive my words, and hide my commandments with thee.* 2. *So that thou incline thine ear unto wiſdom, and apply thine heart unto underſtanding.* 3. *Yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding.* 4. *If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſure.* 5. *Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.*

Q. 86. **What is Faith in Jeſus Chriſt?**

A. Faith in Jeſus Chriſt is a **ſaving grace**, whereby we **receive** and reſt upon him alone for **ſalvation**, as he is offered to us in the **Goſpel**.

In whom muſt our Faith be? muſt it be in Jeſus Chriſt? **Yes.** Is true Faith in Chriſt a common grace, or gift of Gods Spirit? **No.** What then, is it a ſaving grace? **Yes.** And do we by Faith receive Chriſt himſelf; **yes.** Do we not by Faith receive only the benefits of Chriſt? **No.** And do we by Faith reſt upon Chriſt? **yes.** And upon Chriſt alone? **yes.** Or upon any beſides Chriſt? **No.** Or upon any other together with him? **No.** But for what do we by Faith receive and reſt upon Chriſt, and Chriſt alone, is it for Salvation? **yes.** Is Faith only the believing that Chriſt died for ſinners? **No.** Or is that only true Faith, namely, aſſuredly to believe that he died in particular for me, to ſave me? **No.** Is true ſaving Faith the receiving and reſting upon Chriſt alone for Salvation? **yes.** May we expect to be ſaved by any other without Chriſt? **No.** Or together with Chriſt? **No.** Or to be ſaved by Chriſt upon any other terms than as he is offer'd to us in the Goſpel? **No.** Do we not receive and reſt upon Chriſt by any other graces? **No.** Or by our good works? **No.** Is it by Faith only? **Yes.** And doth true Faith take and receive Chriſt as he is offered in the Goſpel? **Yes.** Is Chriſt offer'd to us in the Goſpel as our King, Prieſt, and Prophet? **Yes.** And is it not true Faith except we thus take Chriſt as he is offered? **No.** Doth Faith enable us to take Chriſt as a Prophet to be guided by him alone? **yes.** And as a Prieſt to be ſaved by him alone? **Yes.** And as a King to be ruled by him alone? **Yes.** And have not they true Faith that do not take Chriſt in all theſe reſpects? **No.**

Well then, will you reflect upon your own ſoul, and examin whether you have thus received Jeſus Chriſt as he is offered to you in the Goſpel? **yes.**

1 *Prop.* Faith in Jeſus Chriſt is a ſaving grace, *Heb.* 10. 39. *We are of them that believe to the ſaving of the ſoul.*

2 *Prop.* By Faith we receive Jeſus Chriſt, *Joh.* 1. 12. *As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.*

3 *Prop.* By Faith we reſt on Chriſt alone for Salvation.

Phil.

Phil. 3. 9. *And be found in him, not having mine own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* Iſa. 26. 3,4. Gal. 2. 20.

4 *Prop.* By faith we receive Jeſus Chriſt, as he is offered to us in the Goſpel, *Iſa.*33.22. *The Lord is our judge, the Lord is our law-giver, the Lord is our King, he will ſave us.*

Q. 87. **What is Repentance unto life?**

A. **Repentance** unto life is a ſaving **grace**, whereby a ſinner, out of the true **ſenſe** of his **ſin**, and **apprehenſion** of the **mercy** of God in **Chriſt**, doth, with grief, and **hatred** of his ſin, turn from it unto God, with full **purpoſe** of, and **endeavour** after **new obedience.**

Is Repentance unto life a ſaving grace, 2 *Tim.*2.25. whereby a ſinner turns from all his ſins, *Ezek.* 14. 6. & 33. 11. to God, *Act.*26.18. 1 *King.*8.47,48 and that both in heart, and life? **yes.** May there be Repentance to life without ſuch a turning from ſin? **No.** Or without turning to God? **No.** And is it call'd Repentance unto life, becauſe God hath promis'd us life upon our Repentance? **yes.** Who works this Repentance? is it wrought by the Spirit of God alone, in the heart of a ſinner, and that by the Word of God? **yes.** *Zach.* 12.10. *Act.*11.18,20,21. Whence doth true Repentance ariſe? doth it ariſe out of a ſinners true ſight, ſenſe, and conviction of his ſin? **yes.** Can there be true Repentance without a true ſight, and diſcovery of ſin? **No.** And is this ſight a ſight of the dreadful danger of ſin? **yes.** *Ezek.*18.28,30,32. *Luk.*15. 17,18. *Hoſ.*2.6,7. And alſo of the filthineſs, and odiouſneſs of ſin, as being contrary to the holy nature, and righteous law of God? **yes.** *Ezek.*36.32. *Iſa.*30.22 And doth it alſo ariſe out of a ſinners apprehenſion of the mercy of God to ſuch as are penitent? **yes.** *Joel* 2.12,13. May we expect true Evangelical Repentance without both theſe? **No.** Doth the penitent ſinner ſee any ground of hope in himſelf, in his own duties, or deſerts, or in any other creature, to recover him out of his ſinful, and loſt condition? **No.** *Act.* 2. 37. & 16. 30. *Ro.*5.6. *Eph.*2.1. *Act.*4.12. And will not this deep ſenſe of ſin end

in final deſpair, and not Goſpel-repentance, except, with the ſight of ſin, there be alſo an apprehenſion at leaſt of the poſſibility of mercy? Yes. But through whom doth the penitent ſinner apprehend ſome hope of mercy? is it in, and through Chriſt, and Chriſt alone? Yes. But what doth alway accompany true Repentance? doth not grief for, and hatred of ſin always accompany it? yes. *Jer.* 31. 18,19. *Pſal.* 119. 128. 2 *Cor.*7.11. Can there be no true Repentance without real grief for ſin? No. But is it true Repentance to forbear ſin, only out of fear of puniſhment, except there be alſo an hatred of it? No. Will true Repentance conſiſt with a purpoſe and reſolution to go on in any ſin? No. What then doth true Repentance produce and bring forth in the ſinner? doth it alway bring forth a purpoſe of new obedience? yes. *Dan.* 1. 8. What, a wavering, ſlight, and unſetled purpoſe only? No. Or a full and fixed purpoſe? Yes. *Act.*11.23. *Pſal.*119.106. Or is it an idle and ineffectual purpoſe? No. What then, is it always joyn'd with ſincere, vigorous, conſtant, and utmoſt endeavours to walk with God in all the ways of new obedience? yes. *Pſal.* 119. 6, 59, 158. *Luk.* 1. 6. 2 *King.* 23. 25.

1 *Prop.* Repentance unto life is a ſaving grace, *Act.*11.18. *God hath to the Gentiles granted repentance unto life.*

2 *Prop.* Repentance unto life ariſeth out of the true ſenſe of ſin: *Act.* 2. 37. *When they heard this, they were pricked in their hearts, and ſaid unto Peter and the reſt of the Apoſtles, Men and brethren, what ſhall we do?*

3 *Prop.* Repentance unto life ariſeth out of the apprehenſion of the mercy of God in Chriſt, *Joel* 2. 12, 13. *Rent your hearts, and not your garments: and turn unto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſs, and repenteth him of the evil,* Jer. 3. 22.

4 *Prop.* By Repentance unto life, a ſinner doth with grief and hatred of his ſin, turn from it unto God, *Jer.* 31. 18, 19. *Turn thou me, and I ſhall be turned; for thou art the Lord my God.*

God. 19. *Surely after I was turned, I repented: and after that I was Inſtructed, I ſmote upon my thigh, I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth.*

5 *Prop.* Repentance unto life is accompanied with full purpoſe of, and endeavours after new obedience, *Pſal.* 119. 59. *I thought on my ways, and turned my feet into thy teſtimonies.*

Q. 88. **What are the outward means whereby Chriſt communicates to us the benefits of Redemption?**

A. The outward, and ordinary means whereby **Chriſt communicates** to us the **benefits** of **Redemption**, are his **Ordinances**, eſpecially the **Word**, **Sacraments**, and **Prayer**, all which are made **effectual** to the **Elect** for **Salvation**. *Mat.*28.19,20. *Act.* 2.41,42, 46,47. *Then they that gladly received his word, were baptized.* 42. *And they continued ſtedfaſtly in the Apoſtles Doctrine, and fellowſhip, and in breaking of bread, and in prayers.*

Doth Chriſt communicate to his Church the benefits of his Mediation, and Redemption? **Yes.** And doth he do this, by outward, and ordinary means? **yes.** And are Chriſts Ordinances, *i. e.* the particular ways of worſhip, ordained by himſelf, the means, whereby he communicates thoſe benefits? **yes.** But are not the Word, Sacraments, and Prayer, the ſpecial ordinances, whereby he doth communicate them? **yes.** But what kind of means are theſe, are they not the outward, and ordinary means? **Yes.** And may not Chriſt extraordinarily make uſe of other means, when men are not capable of receiving benefit of theſe means? **yes.** But may men ordinarily expect ſalvation without the uſe of theſe means? **No.** And are there not other inward means beſides, which Chriſt makes uſe of? **Yes.** Are not all theſe made effectual to the Elect for Salvation? **Yes.** What, to all the Elect? **yes.** And to them only? **yes.** Are they not made effectual to Salvation to any that are not elected? **No.**

Q. 89 **How is the Word made effectual to Salvation?**

A. The **Spirit** of God maketh the reading, but eſpecially the **preaching** of the **Word**, an **effectual means** of **convincing**, and **converting** ſinners, and of building them up in **holineſs**, and comfort through **faith** unto **Salvation.**

Is the Word an effectual means of enlightning, *Pſal.* 19. 8. convincing, *i. e.* giving a lively ſight, and ſenſe of ſin, and miſery, and humbling ſinners? **Yes.** 1 *Cor.*14.24,25. 2 *Chron.*34. 18, 19, 26,27, 28. And of converting them, *i. e.* turning them from ſin to God? or of driving them out of themſelves, and drawing them unto Chriſt? **yes.** *Act.* 2. 37, 41. & 8. 27. to 39. And of conforming them to his image? **yes.** 2 *Cor.* 3. 18. And of ſubduing them to his will? 2 *Cor.* 10. 4, 5, 6. *Rom.* 6. 17. And of ſtrengthning them againſt temptations, and corruptions? **yes.** *Mat.* 4. 4, 7, 10. *Eph.* 6. 16, 17. *Pſal.* 19. 11. 1 *Cor.* 10. 11. And of building up, *i. e.* further increaſing, ſtrengthning Saints in grace? **Yes.** *Act.* 20. 32. 2 *Tim.* 3. 15, 16,17. And of eſtabliſhing their hearts in holineſs, and comfort? **yes.** *Rom.* 16. 25. 1 *Theſ.* 3. 2, 10, 11, 13. *Rom* 15. 4. Unto Salvation? **Yes.** *Rom.* 1. 16. But who is it, that makes the Word to be effectual to Salvation, is it the Spirit of God? **Yes.** And he alone? **Yes.** Will not the Word be effectual without the working of the Spirit? **No.** But in what kind of exerciſes of the Word doth the Spirit uſe to make it effectual? what, in the reading of the Word? **Yes.** *Neh.* 8.8. 2 *Chron.* 34.18,19. *Deut.*31.9,11,12,13. *Neh.*8.2,3.& 9.3,4,5. *Deut.*17.19. *Rev.*1.3. *Joh.*5.39. *Iſa.*34.16. But eſpecially in the preaching of it, *i. e.* the publick opening, and applying of it by an Officer thereunto appointed by God? **Yes.** *Act.* 26. 18. *Mat.* 28. 19, 20. *Mark* 16.15,16,20. But through what means doth the Spirit make the Word read, and preach't, thus effectual, is it through faith? **Yes.** *Rom.* 10. 13, to 18. Will not the Word profit us then, except it be mixt with faith? **No.** Well then, is the conviction, converſion, edification, and conſolation of ſinners, the work of the Spirit, by the Word, through faith? **Yes.**

1 *Prop.* The Spirit of God maketh the reading, but eſpecially the preaching of the Word an effectual means of convincing, and converting ſinners, *Pſal.* 19. 7. *The law of the Lord is perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the ſimple.*

2 *Prop.* The Spirit of God maketh the Word an effectual means of building up Saints in holineſs, and comfort, 1 *Theſ.* 1. 6. *Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy Ghoſt.*

3 *Prop.* The Spirit of God by the Word builds up Saints through faith unto Salvation, *Rom.* 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto Salvation to every one that believeth.*

Q. 90. **How is the Word to be read, and heard, that it may become effectual to Salvation?**

A. That the **Word** may become **effectual** to **Salvation**, we muſt **attend** thereunto with **diligence**, **preparation**, and Prayer, receive it with **faith**, and **love**, lay it up in our **hearts**, and **practiſe** it in our lives.

Muſt thoſe that hear the Word, attend upon it with diligence, preparation, and prayer? **Yes.** Will any negligent reading, or hearing the Word ſerve the turn? **No.** *Luk.* 8. 18. And muſt we examin what we hear by the Scriptures? **Yes.** *Act.* 17. 11. And receive the truth with faith? **Yes.** And with love? **Yes.** And with meekneſs, *Jam.* 1. 21. and readineſs of mind? **Yes.** *Act.* 17. 11. And that as the Word of God? **Yes.** 1 *Theſ.* 2. 13. And muſt we meditate on it? **Yes.** *Luk* 9. 44. *Heb.* 2. 1. And confer of it? **Yes.** *Luk.* 24. 14. *Deut.* 6. 6, 7. And lay it up, and hide it in our hearts? **Yes.** *Prov.* 2. 1. *Pſal.* 119. 11. And practiſe it, and bring forth the fruit of it in our lives? **Yes.** *Luk.* 8. 15. But is it not enough to read, or hear the Word, though we never regard to receive it, to retain, or practiſe it? **No.**

1 *Prop.* That the Word may become effectual to Salvation, we muſt attend thereunto with diligence, *Prov.* 8. 34. *Bleſſed is the man, that heareth me, watching daily at my gates, waiting at*

the posts of my doors. Nehem.8.3. Act.8.30,34.

2 *Prop.* That the Word may, *&c.* we must attend thereunto with preparation, 1 Pet.2.1,2. *Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings.* 2. *As new-born babes, desire the sincere milk of the word, that ye may grow thereby.* Luk.8.18.

3 *Prop.* That the Word may, *&c.* we must attend thereunto with prayer, *Psal.* 119. 18. *Open thou mine eyes, that I may behold wonderful things out of thy law.* Eph.6.18,19. Neh.8.6,8.

4 *Prop.* That the Word may, *&c.* we must receive it with faith, *Heb.* 4.2. *The word did not profit them, not being mixed with faith in them that heard it.* 2 Pet.1.19,20,21.

5 *Prop.* That the Word may, *&c.* we must receive it with love, 2 *Thes.*2.10. *They received not the love of the truth that they might be saved.* Act. 17. 11.

6 *Prop.* That the Word may, *&c.* we must lay it up in our hearts, *Psal.* 119. 11. *Thy word have I hid in my heart.* Prov.2.1. Luk:2.19.

7 *Prop.* That the Word may, *&c.* we must practise it in our lives, *Jam.*1.25. *Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.*

Q. 91. **How do the Sacraments become effectual means of Salvation.**

A. The **Sacraments** become **effectual means** of **Salvation**, not from any **vertue** in them, or in him that doth **administer** them, but only by the **blessing** of **Christ**, and the working of the **Spirit**, in them that by faith receive them.

Doth the efficacy of the Sacraments depend upon the goodness, or badness of him that doth administer them? **No.** Or upon the intention of him, by whom they are administred? **No.** 1 *Cor.* 3. 6, 7. *Act.* 8. 13, 23. Is the efficacy of the Sacraments from themselves, or do they work upon the soul, by their own nature? **No.** Do they become effectual to us, by the working of Christ Spirit? **yes.** 1 *Cor.* 12. 13. Are the Sacraments thus blessed, and made effe-

effectual unto all? **No.** What then, are they effectual to them only, that by faith receive them? **yes.** And do not the Sacraments profit them that are in belief, and either have not, or uſe not faith, to receive them? **No.**

1 *Prop.* The Sacraments become effectual means of Salvation not from any vertue in them, or in him that doth adminiſter them, 1 *Cor.* 3. 6, 7. *Neither is he that planteth, any thing, neither he that watereth.* 1 Pet. 3. 21.

2 *Prop.* The Sacraments become effectual means of Salvation, only by the bleſſing of Chriſt, and the working of his Spirit in them that by faith receive them, 1 *Pet.* 3. 21. *Baptiſm doth alſo now ſave us, not the putting away the filth of the fleſh, but the anſwer of a good conſcience toward God, by the Reſurrection of Jeſus Chriſt.* Mat. 3. 11. & 28. 19, 20.

Q. 92. **What is a Sacrament?**

A. A **Sacrament** is an **holy Ordinance, inſtituted** by **Chriſt**, wherein by **ſenſible ſigns, Chriſt** and the **benefits** of the **New Covenant**, are **repreſented, ſealed**, and **applied** to **Believers.**

Is a Sacrament a civil Ordinance? **No.** Is it an holy Ordinance? **yes.** Are Sacraments inſtituted, appointed, and ordained by Chriſt in his Church? **yes.** *Mat.* 28. 19. & 26. 26, 27, 28. Are there two parts of a Sacrament, *viz.* the ſign, and the thing ſignified? **Yes.** Is the outward, and ſenſible ſign, the outward part of the Sacrament? **yes.** And do the ſigns offer themſelves to the ſenſes? **yes.** And do they not alſo offer the things ſignified to our faith? **Yes.** But are they not meer empty, uſeleſs, and unprofitable ſigns? **No.** Do they indeed both ſignifie and convey to us Chriſt, and the benefits of the New Covenant? **Yes.** Are Chriſt then, and the benefits of the New Covenant repreſented, ſealed, and applied in the Sacraments? **Yes.** And are the Sacraments the ſeals for the confirming the New Covenant? **Yes.** *Rom.* 4. 11. Do we ſeal our Covenant with God, and God his Covenant with us at the Sacrament? **Yes.** But are Chriſt,

and

and the benefits of the New Covenant ſealed and applyed to all Believers that are within the Covenant of Grace? **Yes.** 1 *Cor.*11.24,25. *Rom.*15.8. And to none but true Believers? **No.**

1 *Prop.* A Sacrament is an holy Ordinance inſtituted by Chriſt, wherein by ſenſible ſigns, Chriſt and the benefits of the new Covenant are repreſented, ſealed, and applied to Believers, *Gen.* 17.7, 9, 10. *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, every man-child among you ſhall be circumciſed.* 1 Cor. 11. 24, 25. Exod. 12. Rom. 4. 11.

Q. 93. What are the Sacraments of the New-Teſtament?

A. The **Sacraments** of the **New Teſtament** are **Baptiſm** and the **Lords-Supper.**

Were there not two other Sacraments under the old Teſtament, *viz.* Circumciſion, and the Paſſover? **Yes.** *Gen.* 17. 7, 10 *Exod.* 12. *ch.* Do theſe remain in uſe now? **No.** Hath Chriſt under the New Teſtament appointed two Sacraments in the room of thoſe, *viz.* Baptiſm, and the Lords-Supper? **Yes.** And are there no other Sacraments but theſe two? **No.** Do not the Papiſts add five more, *viz.* Confirmation, Penance, Extream Unction, Holy Orders, and Matrimony? **Yes.** And do you reckon theſe to be Sacraments? **No.** Were they not inſtituted by Chriſt as Sacraments? **No.** Is the Covenant of Grace ſealed in any of them? **No.** As for Marriage in particular, is it proper to the Church? **No.** Or common to the heathen? **Yes.** Can it then be a Sacrament? **No.**

1 *Prop.* Baptiſm is a Sacrament of the New Teſtament, *Mat.* 28. 19. *Mark* 16. 16. *He that believeth, and is baptized, ſhall be ſaved.*

2 *Prop.* The Lords-Supper is a Sacrament of the New Teſtament, 1 *Cor.* 11. 23. *I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame night, in which he was betrayed, took bread.* And *v.* 24, 25, 26. Mat. 26. 26, 27, 28.

Q. 94.

Q. 94. **What is Baptiſm?**

A. **Baptiſm** is a **Sacrament**, wherein the waſhing with water, In the **Name** of the **Father**, and of the **Son**, and of the **Holy Ghoſt**, doth **ſignifie** and **ſeal** our **ingrafting** into **Chriſt**, and partaking of the **benefits** of the **Covenant of Grace**, and our **engagement** to be the **Lords**.

What kind of Ordinance is Baptiſm, is it a Sacrament? **yes.** Is water the elemental ſign in Baptiſm? **yes.** And is waſhing with, dipping into, or application of the water, the ceremonial ſign? **yes.** Is the perſon that is to be baptiz'd, to be waſh'd with water, in the name, *i. e.* in the authority, and into the faith, profeſſion, and obedience of the Father, Son, and Holy Ghoſt? **yes.** *Mat.* 28. 19. And is our ingrafting into Chriſt, and being made partakers of the benefits of the Covenant of Grace ſignified, ſealed, and engaged to, as to be done on Gods part in Baptiſm? **yes.** And do we on our part in Baptiſm ſeal to, and engage to be the Lords? **Yes.** To be wholly, and only the Lords? **yes.** *Rom.* 6. 4.

1 *Prop.* Baptiſm is a Sacrament of waſhing with water in the Name of the Father, and of the Son, and of the Holy Ghoſt, *Mat.* 28. 19. *Teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* Joh. 3. 23.

2 *Prop.* Baptiſm doth ſignifie, and ſeal our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, *Rom.* 6. 3. *Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?* Gal. 3. 27. Rom. 6. 5.

3 *Prop.* Baptiſm doth ſignifie, and ſeal our engagement to be the Lords, *Rom.* 6. 4. *We are buried with him by Baptiſm unto death, that like as Chriſt was raiſed from the dead, even ſo we alſo ſhould walk in newneſs of life.*

Q. 95. **To whom is Baptiſm to be adminiſtred?**

A. **Baptiſm** is not to be **adminiſtred** to any that are out

out of the **visible Church**, till they **profess** their faith in **Christ**, and **obedience** to him; but the **Infants** of such as are members of the **visible Church**, are to be baptized.

Are not Infants descending from Parents, either both, or but one of them professing faith in Christ, and obedience to him, in that respect within the Covenant? **yes.** And to be baptized? **yes.** And that while they are Infants? **yes.** *Ge.* 17.7,9,10. compared with *Gal.*3.9,14. and with *Col.*2.11,12. and with *Rom.*4.11,12. Are not the Infants of Believers federally holy? **yes.** 1 *Cor.*7.14. *Rom.*11.16. Were not Infants received, and blest by Christ? **yes.** And are they not capable of Regeneration, and Remission of sins, and of Adoption, three great Covenant-blessings, signified, and sealed in Baptism? **yes.** *Luk.* 18.15,16. *Mark* 10.13, to 17. *Tit.*3. *Mark* 1.4. *Rev.*1.5. *Gal.*3.26,27.

1 *Prop.* Baptism is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him, *Act.*2.41. *Then they that gladly received his word, were baptized.* Act.8.36,37,38. & 2.38.

2 *Prop.* The Infants of such, as are members of the visible Church, are to be baptized, *Gen.* 17.7, 9, 10. *I will establish my Covenant between me, and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee and to thy seed after thee.* 10. *This is my Covenant, which ye shall keep between me, and you, and thy seed after thee, every man child among you shall be Circumcised.* Act. 2. 38, 39. *Repent and be baptized every one of you.* 39. *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Q. 96. **What is the Lords-Supper.**

A. The **Lords-Supper** is a **Sacrament**, wherein by **giving**, and **receiving** Bread, and Wine, according to **Christs appointment**, his **death** is shewed forth, and the **worthy receivers** are (not after a **corporal**, and **carnal** manner) but by faith, made partakers of his body, and blood, with all his **benefits**, to their spiritual nourishment, and **growth** in **grace**.

Are

Are bread, and wine, the Elemental ſigns in the Lords-
pper? **Yes.** And are breaking the bread, and giving, and
eiving the bread, and wine, the Ceremonial ſigns? **Yes.**
.26.26,27,28. *Mark* 14.22,23,24. *Luk*.22.19,20. 1 *Cor*.11.
to 27. Is it not ſufficient, that only bread be given, and
eived? **No.** Do not the Papiſts then greatly ſin againſt
riſts Inſtitution, in denying the cup to the people? **Yes.**
he body of Chriſt ſignified by the bread, and the blood of
riſt by the wine? **Yes.** And Gods giving all Chriſt to us,
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g all of Chriſt ſignified by our receiving of both? **yes.**
d by the breaking of the bread, is Chriſt being broken,
d tormented for us ſignified? **Yes.** And are we made par-
kers of Chriſts body, and blood, with all his benefits in the
pper? **Yes.** But after what manner, after a corporal, and
rnal manner? **No.** *Act*.3.21. 1 *Cor*.11.24,25,26. *Luk*.24.6,
. How then, by faith only? **yes.** Are worthy receivers,
. Such as are in ſome meaſure qualified, and prepared for
ceiving, and thoſe only, made partakers of his body, and
ood? **yes.** And to what end are they ſo made pertakers, is
to their ſpiritual nouriſhment, and growth in grace? **Yes.**

1 *Prop.* The Lords-Supper is a Sacrament, wherein, by
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ing, *This is my body, which is given for you, this do in remem-*
ance of me. 20. *Likewiſe alſo the cup after ſupper, ſaying, This*
p is the New Teſtament in my blood, which is ſhed for you.

2 *Prop.* The worthy receivers of the Lords-Supper are, not
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eir ſpiritual nouriſhment, and growth in grace, 1 *Cor.* 10.
6. *The cup of bleſſing, which we bleſs, is it not the communion*
the blood of Chriſt? the bread, which we break, is it not the
mmunion of the body of Chriſt? 1 Cor. 11. 23, to 27.

Q. 97. **What is required to the worthy receiving of**
e Lords-Supper?

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Q. 97. **What is required to the worthy receiving of**
e Lords-Supper?

A. It

A. It is **required** of them, that would **worthily** partake of the **Lords-Supper**, that they **examin** themselves their **knowledg** to **discern the Lords-body**, of their faith to feed upon him, of their **repentance, love,** and new **obedience**; lest coming **unworthily**, they eat and drink judgment to themselves.

Must all those that would worthily partake of the Lords Supper examin themselves? **yes.** 1 *Cor.* 11. 28. And that about five things, *i. e.* their 1. Knowledg. 2. Faith. 3. Repentance. 4. Love. 5. New-Obedience? **yes.** Can they partake worthily, that are grosly ignorant, and cannot discern the Lords-body? **No.** Do not such eat, and drink damnation to themselves? **yes.** 1 *Cor.*11.28,29. And must not their knowledg be well grounded on the testimony of the Scriptures? **yes.** *Mat.*13.21. And a practical, feeling, experimental knowledg? **yes.** *Joh.*7. 17.& 4. 22. And a soul-humbling knowledg? **yes.** *Job* 42.5,6. And can a man be a worthy receiver without faith? **No.** And must we have Repentance as well as faith? **Yes.** *Zach.*12.10. And must we also have, and examine our love to God, and the brethren? **Yes.** 1 *Cor.*10.16,17. *Act.*2.46,47. And must we have charity to all men? **yes.** 1 *Cor.*5.8. And in special actually forgive those that have done us wrong? **yes.** *Mat.* 5.23,24. Must we not also examin our new obedience? **yes.** 1 *Cor.*5.7,8. Is there any danger, if we come unworthily? **Yes.** What is the danger, should we then eat and drink judgment to our selves? **yes.**

1 *Prop.* It is required of them, that would worthily partake of the Lords-Supper, that they examin themselves of their knowledg to discern the Lords-body, 1 *Cor.* 11. 28, 29. *Let a man examin himself, and so let him eat of that bread, and drink of that cup.* 29. *For he, that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords-body.*

2 *Prop* It is required, &c. that they examin themselves of their faith to feed upon Christ, 2 *Cor.*13.5. *Examin your selves, whether ye be in the faith.*

3 *Prop.*

3 *Prop.* It is required, *&c.* that they examin themſelves f their Repentance, 1 *Cor.* 11. 31. *If we would judg our ves, we ſhould not be judged.*

4. *Prop.* It is required, *&c.* that they examin themſelves f their Love, 1 *Cor.* 11. 18. *When you come together in the hurch, I hear there be diviſions among you.* 20. *When ye come gether therefore into one place, this is not to eat the Lords-body.* Cor. 10. 16, 17.

5 *Prop.* It is required, *&c.* that they examin themſelves f their new obedience, 1 *Cor.* 5. 7, 8. *Let us keep the feaſt, not ith old leaven, neither with the leaven of malice, and wick-neſs, but with the unleavened bread of ſincerity and uth.*

6 *Prop.* They that come unworthily to the Lords-Sup-r, eat, and drink judgment to themſelves, 1 *Cor.* 11. 27, 9. *Whoſoever ſhall eat this bread, or drink this cup of the rd unworthily, ſhall be guilty of the body and blood of the rd.* v. 29. *ſupra.*

Q. 98. **What is Prayer?**

A. Prayer is an **offering up** of our **deſires** to God, r things **agreeable** to his **will,** in the **name of Chriſt,** ith **confeſſion** of our **ſins,** and thankful **acknowledg-ent** of his **mercies.**

Do we offer up any thing to God in Prayer? **yes.** hat, our words only? **No.** What then? our deſires? **es.** Is it prayer to repeat a few lifeleſs words, when our earts and deſires are not offered up? **No.** To whom uſt we offer up our deſires in prayer? to God only? **yes** nd to none but God? **No.** Is God only able to ſearch e hearts? **yes.** *Act.* 1. 24. And to hear the requeſts, and ulfil the deſires of all? **yes.** *Pſal.* 65. 2. & 34. 17, 18, 19. ay we not pray to Angels, Saints, or any other crea-ure? **No.** *Col.* 2. 18. *Rev.* 19. 10. & 22. 9. *Rom.* 1. 25. For what uſt we pray? what, only for things agreeable to Gods evealed will? **yes.** Is not Gods ſecret will the rule of ur prayer? **No.** Muſt we not pray for all things tending o Gods glory, the Churches welfare, our own, and o-

thers

thers good? Yes. *Mat.* 6. 9. *Psal.* 122. 6. *Mat.* 7. 11. *Psal.* 125. 4. In whose name must we pray? what, in the name of Christ only? Yes. *Joh.* 16. 23. Must we in obedience to Christs command, and in confidence on his promises, ask mercy for Christs sake? Yes. *Joh.* 14. 13, 14. & 16, 24. *Dan.* 9. 17. And must we draw our encouragement to pray, and our strength, and hope of acceptance in prayer only from Christ, and his Mediation? Yes. *Heb.* 4. 14, 15, 16. 1 *Joh.* 5. 13, 14, 15. But by whose help must we pray? what, by the help of Christs Spirit? Yes. *Rom.* 8. 26, 27. *Zach.* 12. 10. And must not our desires to God in prayer be joyn'd with a free, humble, and penitent confession of sins? Yes. *Psal.* 32. 5, 6. And a thankful acknowledgment of Gods mercies? Yes. *Psal.* 92. 1, 2.

1 *Prop.* Prayer is an offering up of our desires to God, *Psal.* 62. 8 *Pour out your hearts before him.* Rev. 19. 10.

2 *Prop.* We are to pray only for things agreeable to Gods will, 1 *Joh.* 5. 14. *Rom.* 8. 27. *The Spirit maketh intercession for the Saints according to the will of God.*

3 *Prop.* Prayer is to be made only in the name of Christ, *Joh.* 16. 23. *Whatsoever ye shall ask the Father in my name he will give it you.*

4 *Prop.* With our desires to God in prayer we must joyn confession of sins, *Dan.* 9. 4. *I prayed unto the Lord my God, and made my confession.* Psal. 32. 5, 6.

5 *Prop.* With confession of our sins, and petition for supply of our wants, we must in our prayers add thankfull acknowledgment of Gods mercies, *Phil.* 4. 6. *In every thing by prayer and supplication, with thanksgiving, let your requests be made known to God.*

Q. 99. **What Rule hath God given for our direction in Prayer?**

A. The whole **Word of God**, is of use to **direct** us in Prayer. But the **special Rule** of direction, is that form of Prayer, which **Christ** taught his **Disciples**, commonly call'd the **Lords-prayer.**

What

What is the general Rule of direction in Prayer? is it the whole Word of God? **Yes.** Is the whole Word of God of use to direct us in the duty of praying? **Yes.** But is there no special Rule of direction in prayer? **yes.** What is that, is it that form of Prayer, which our Saviour Christ taught his Disciples? **Yes.** *Mat.* 6. 9, to 14. *Luk.* 11. 2, 3, 4. And is this commonly call'd the Lords-prayer? **Yes.** But how is the Lords-prayer to be used? what, for direction, as a pattern, according to which we are to make other prayers? **yes.** And only so as a pattern? **No.** What then, may it also be used as a Prayer? **yes.** What as a form of Prayer? **yes.** Why, are forms of Prayer lawful? **yes.** *Mat.* 6. 9. with *Luk.* 11. 2. *Numb.* 6. 22. to the end. But must we not take care, that we be not formal in the use of a form of Prayer? **yes.** And see that even then we pray with understanding, faith, reverence, and such affections, and graces as are requisite, and necessary for the right and acceptable performance of the duty of Prayer? **Yes.** *Psal.* 10. 17.

1 *Prop.* The whole Word of God is of use to direct us in Prayer, 1 *Joh.* 5. 14. *This is the confidence, that we have in him, that if we ask any thing according to his will he heareth us.*

2 *Prop.* The special Rule of direction in Prayer is that form of Prayer, which Christ taught his Disciples commonly call'd the Lords-Prayer, *Mat.* 6. 9. *After this manner therefore pray ye, Our Father,* &c. Luk. 11. 2. *When ye pray, say, Our Father,* &c.

Q. 100. **What doth the Preface of the Lords prayer teach us?**

A. The **Preface** of the **Lords-prayer**, which is, **Our Father, which art in Heaven**, teacheth us to draw near to God with all holy **reverence**, and **confidence**, as children to a Father, able, and ready to help us; and that we should pray with, and for others.

Doth not the Lords-Prayer consist of three general parts, viz. a Preface, six Petitions, and a Conclusion? **Yes.** Is not the Preface of the Lords-prayer contained in these words, **Our Father, which art in Heaven?** **yes.** And is it great encouragement, when we go to Prayer, to consider God as a Fa-

ther, and as our Father? **Yes.** And ſhould not this cauſe us to draw near to God with humble confidence of his fatherly goodneſs, and of our particular intereſt therein? **yes.** *Luk.* 11.13. *Rom.* 8.15. *Mat.* 7. 9,10,11. And with reverence, and all other child-like diſpoſitions? **yes.** *Iſa.*64.9 But when you conſider, that that God, to whom you pray, is in heaven, ſhould not this ſtrongly move you to pray with heavenly affections? **Yes.** *Pſal.*123.1. *Lam.*3.41. And with due, awful, comfortable apprehenſions of Gods ſoveraign power, majeſty, and gracious condeſcenſion? **yes.** *Iſa.*63.15,16. *Neh.*1.4,5,6. *Eccl.*5. 2. But when you ſay, God is in heaven, do you conceive by this that God is ſo included in heaven, that he is not alſo on earth, yea every-where? do you? **No.** And when you ſay, **Our Father**, do not you mean, that God is a Father to others, as well as to you? **yes.** And may you not learn from hence to pray both with, and for others? **Yes.** *Act.*12.5. But for whom are we to pray, what, for the whole Church of Chriſt upon earth? **Yes.** *Eph.*6.18. *Pſal.*28.9. For Magiſtrates? **yes.** 1*Tim.*2.1,2. And Miniſters? **yes.** *Col.*4.3. And for our ſelves, *Gen.*32.11. our Brethren, *Jam.*5.16. yea our enemies, *Mat.*5. 44. for all ſorts of men living, that are not known to have ſin'd the ſin unto death, 1*Tim.*2.1,2. 1*Joh.*5.16. Yea for thoſe, that ſhall live hereafter? **Yes.** *Joh.*17.28. 2 *Sam.*7.29. But may we not pray for the dead? **No.** 2 *Sam.*12.21, to 24.

1 *Prop.* The Preface of the Lords-prayer is, **Our Father, which art in Heaven,** Mat. 6. 9.

2 *Prop.* In Prayer we are to draw near to God with all holy reverence, *Iſa.*64.9. *Be not wroth very ſore, O Lord, neither remember iniquity for ever; behold, ſee, we beſeech thee, we are all thy people.*

3 *Prop.* In Prayer we are to draw near to God with all holy confidence, *Rom.* 8.15. *Ye have received the ſpirit of adoption, whereby we cry Abba Father.*

4 *Prop.* In Prayer we are to draw near to God, as children to a Father, able, and ready to help us, *Luk.*11.13. *If ye being evil, know how to give good gifts to your children, how much more ſhall your heavenly Father give the holy ſpirit to them that ask him?*

5 *Prop.* We are to pray with, and for others, *Eph.*6.18.

Pray-

Praying alwayes with all prayer, and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints.

Q. 101. **What do we pray for in the firſt Petition?**

A. In the **firſt Petition**, which is, **Hallowed be thy Name**, we pray, that God would enable us, and others, to **glorifie** him in all that, whereby he makes himſelf known, and that he would diſpoſe all things to his own **glory**.

Are the Petitions, the ſecond general part of the Lords-prayer? **Yes.** How many Petitions are there in the Lords-prayer? are there ſix? **Yes.** Do the three firſt of them immediately concern God's glory? **yes.** And do the three laſt immediately concern mans good? **yes.** Is the firſt Petition of the Lords-prayer in theſe words, **Hallowed be thy Name?** **yes.** And do you mean by God's Name, his Titles, Attributes, Ordinances, Word, and Works, whereby God is pleaſed to make himſelf known? **Yes.** And what is it to hallow Gods Name, is it to ſanctifie, honour, and glorifie God in all things, whereby he maketh himſelf known? **yes.** *Iſa.* 8. 13. *Pſal.* 96. 8, 9. And do you in this Petition pray, that God would hallow, and glorifie his own Name, by magnifying himſelf in the world? **yes.** 2 *Sam.* 7. 26. And by diſpoſing all things for his own glory? **yes.** *Pſal.* 83. 16, 18. And do you alſo pray, that God would enable us alſo to hallow, and glorifie his Name, by confeſſing, and forſaking of our ſins, which rob him of his glory? **Yes.** *Joſh.* 7. 19. And by admiring, and adoring him in his glorious Titles, and Attributes in his infinite excellencies, and perfections? **Yes.** And that by believing, loving, and obeying his Word? **Yes.** By obſerving, and attending upon him in his Worſhip, and Ordinances, by magnifying him in his Works, and making uſe of his creatures for his glory? **Yes.** And that the chief deſign of all our thoughts, words, and actions may be the glory of God? **Yes.** And that he would enable others alſo thus to hallow, and glorifie him? **yes.**

1 *Prop.* The firſt Petition is, **Hallowed be thy Name,** Mat. 6. 9.

2 *Prop.* We are to pray, that God would enable us, and others to glorifie him in all that whereby he makes himself known, *Psal.*67.1,2,3. *God be merciful unto us, and bless us, and cause his face to shine upon us.* 2. *That thy way may be known upon earth, thy saving health among all Nations.* 3. *Let the people praise thee, O God, let all the people praise thee.* Psal. 145. tot.

3 *Prop.* We are to pray, that God would dispose all things to his own glory, 2 *Chron.*20.6,10,11,12. *Psal.*83.tot. *Rom.*11. 36. *To him are all things, to whom be glory for ever.* Amen.

Q. 102. **What do we pray for in the second Petition?**

A. In the **second Petition**, which is, **Thy Kingdom come**; we pray, that **Satans Kingdom** may be **destroyed**, that the **Kingdom of Grace** may be **advanced**; our selves, and others brought into it, and kept in it; and that the **Kingdom of Glory** may be hastened.

Are these the words of the second Petition, **Thy Kingdom come?** **Yes.** By the Kingdom of God do you here understand that universal soveraignty, which as Creator, he exerciseth over all creatures? **No.** *Isa.* 6. 5. Or that spiritual government of the Church, wherein God hath appointed Christ to be the King? 1 *Cor.*15.25. *Psal.*2.6. the Saints, his subjects? *Rev.* 15.3. the Word, his Law? *Job* 22.22. the Angels, his Servants? *Heb.* 1. 6. the Ministers, his Embassadors? 2 *Cor.*5. 20. and Devils, and Wicked men, that are enemies to Christs Kingdom, his footstool? **Yes.** *Mat.*12.26. *Luk.*19.27. *Psal.*110. 1. And is Christs Kingdom said to come in regard of means, where the Word of the Kingdom is published? **Yes.** *Mat.*12. 28. *Mark* 1. 15. And in regard of efficacy, where from the heart obedience is yielded? **Yes.** *Rom.*6.17. And in regard of perfection hath these degrees, *viz.* increase of Grace in this life? **Yes.** *Mat.*13.8 And the translation of blessed Souls into Heaven, in the moment of death? **Yes.** *Luk.* 23. 42, 43. And the full Redemption, and Glorification of the Saints, in soul and body for ever, in the life to come? **Yes.** *Mat.*25.34. And do you in this Petition pray, that Satans Kingdom may be utterly abolished? **Yes.** *Act.*26.18. That the bonds of spiritual captivity may be loosed? **Yes.** 2 *Tim.*2.26. *Col.*1.13. That the

power of corruption may be abated? **Yes.** *Gal.* 5. 24. And that the instruments of Satans tyranny, specially the *Turk*, and *Pope* defeated? **Yes.** 2 *Thes.* 2. 8. And do you also pray, that the Word of Christs Kingdom, which is the rod and standard of his power, *Psal.* 110. 2. *Isa.* 11. 10. may have free passage every-where, and be gloriously lifted up, and advanced? **yes.** 2 *Thes.* 3. 1. And that the eyes of all men, especially **Princes** may be opened to see the filthiness of the Whore of *Babylon*? *Rev.* 17. 16. And the true beauty of the pure Religion, and spouse of Christ? **yes.** *Isa.* 60. 3. And that all loiterers, and tongue-tied Ministers may be removed? **yes.** *Isa.* 56. 10, 11. And that able, and faithful watchmen may be set over the flock of Christ, with sufficient encouragement of maintenance, countenance, and protection? **Yes.** *Mat.* 9. 38. And that the Lord by his Word, and Spirit would rule in the hearts and lives of his Saints? **Yes.** *Col.* 3. 15, 16. And lastly, that he would finish the Kingdom of Grace, in calling his Elect uncalled? in confirming such as stand? 2 *Thes.* 2. 17. raising the faln? *Jam.* 5. 15, 16. and in comforting the afflicted? *Isa.* 61. 3. and hasten the Kingdom of Glory? **yes.** *Phil.* 1. 23. 2 *Tim.* 2. 12.

1 *Prop.* The second Petition is, **Thy Kingdom come,** Mat. 6. 10.

2 *Prop.* We are to pray, that Satans Kingdom may be destroyed, *Psal.* 68. 1, 18. *Let God arise, and let his enemies be scattred; let them also that hate him, flee before him.*

3 *Prop.* We are to pray, that the Kingdom of Grace may be advanced, *Psal.* 51. 18. *Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.*

4 *Prop.* We are to pray, that our selves, and others may be bronght into the Kingdom of Grace, and kept in it, 2 *Thes.* 3. 1. *Pray for us, that the word of the Lord may have free cour,e, and be glorified.* Rom. 10. 1.

5 *Prop.* We are to pray, that the Kingdom of Glory may be hastened, *Rev.* 22. 20. *Surely I come quickly. Even so come Lord Jesus.*

Q. 103. **What do we pray for in the third Petition?**

A. In the **third Petition**, which is, **Thy will be done on earth, as it is in heaven**; we pray, that God, by his **Grace** would make us able and willing to **know**, **obey**, and **submit** to his **will** in all things, as the **Angels** do in heaven.

Is this the third Petition, *viz.* **Thy will be done on earth, as it is in heaven**? **Yes.** Is man by nature prone to do the will of the flesh, and of Satan? **Yes.** *Eph.* 2. 3. *Joh.* 8. 44. But whose will ought he to do? ought he to desire, and do his own will? **No.** *Rom.* 8. 6. *Mat.* 26. 39. Or ought he to do, *i. e.* obey the will of God revealed in his Word? **Yes.** *Isa.* 26. 8. *Psal.* 119. 5, 106. *Exod.* 24. 3, 7. 1 *Sam.* 15. 22. Do the Saints departed, and Angels, fully obey the Lord in Heaven? **yes.** *Heb.* 12. 23. *Psal.* 103. 20. Do you in this Petition desire of God, that whatsoever he willeth in his Word might be obeyed? **yes.** *Exod.* 19. 8. *Rom.* 12. 2. *Psal.* 27. 8. And that chearfully? **yes.** *Psal.* 119. 32, 60. And speedily? **yes.** *Rev.* 2. 10. And faithfully, and constantly, by men on earth, as the Angels do in heaven? **yes.** *Isa.* 6. 2. Particularly do you crave of God the knowledge of his will? **yes.** *Psal.* 119. 18, 33, 34. *Col.* 1. 9, 10. And the suppression of our own vile wills? **Yes.** *Rom.* 7. 24. And faith in Gods Promises? **Yes.** *Rom.* 1. 9, 12. And constancy, and chearfulness in sufferings? **Yes.** *Col.* 1. 9, 11. Are we able in this life perfectly to obey the Lord, as the Angels do? **No.** 2 *Sam.* 12. 9. & 13. 39. & 24. 10. 2 *Chron.* 35. 22. *Luk.* 1. 6, 20. But then must you not desire, strive after, and hope for perfection? **Yes.** *Luk.* 13. 24. *Phil.* 1. 6. How then may we be said in this life to obey as the Angels? Is it, when we obey with sincerity? *Gen.* 5. 24 & 17. 1. *Mic.* 6. 8. As the Angels do, though not in the same degree? **yes.** 1 *Cor.* 13. 9, 10.

1 *Prop.* The third Petition is, **Thy will be done on earth, as it is in heaven**, Mat. 6. 10.

2 *Prop.* We are to pray, that God by his Grace, would make us able, and willing to know, and obey his will in all things, *Psal.* 110. 34. *Give me understanding, and I shall keep thy law, yea I shall observe it with my whole heart.* 35. *Make me to go in the path of thy Commandments, for therein do I delight.* 36. *Incline my heart unto thy Testimonies.*

3 *Prop.*

3 *Prop.* We are to pray, &c. that God would make us able, and willing to ſubmit to his will in all things, *Act.* 21. 14. *When he would not be perſwaded, we ceaſed, ſaying, the will of the Lord be done.* Mat. 26. 39. 2 Sam. 15. 25. Job 1. 21.

4 *Prop.* The Angels in Heaven know, obey, and ſubmit to Gods will in all things, *Pſal.* 103. 20. *Bleſs the Lord, ye his Angels, that do his commandments, hearkening to the voice of his word.* 21. *Bleſs the Lord, all ye his hoſts, ye miniſters of his, that do his pleaſure.*

Q. 104. **What do we pray for in the fourth Petition?**

A. In the **fourth Petition**, which is, **Give us this day our daily bread**, we pray, that of Gods **free** gift, we may **receive a competent portion** of the **good** things of this **life**, and **enjoy** his **bleſſing** with them.

Is this the fourth Petition, **Give us this day our daily bread? Yes.** Do you herein pray, that from day to day God would pleaſe to give you, and others, a competent portion, and enjoyment of outward things? **Yes.** *Gen.* 43. 12, 13, 14. & 28. 20. *Eph.* 4. 28. 2 *Theſ.* 3. 11, 12. And do you mean by **bread**, health, **food**, ſleep, raiment, phyſick, habitations, and whatſoever is **neceſſary** to our comfortable living in the world? **yes.** And the removal of plague, war, famine, unſeaſonable weather, and whatſoever is contrary to our outward welfare? **yes.** And that God would pleaſe to bleſs, and ſanctifie all theſe to you? **yes.** 1 *Tim.* 4. 3, 4, 5. By this requeſt, that God would give theſe things, is it not implied, that we cannot merit our own bread, nor by our own induſtry, wit, and labour, get, or procure them to our ſelves, without the bleſſing of God? **yes.** *Gen.* 32. 10. *Deut.* 8. 17, 18. Do not thoſe then, that trade, and work for outward things, without praying to God for them, take a wrong courſe to get them, or to have them with a bleſſing? **yes.** When we are taught to pray for **bread**, and **not delicacy**, doth not this prompt us to be content with ſuch things as are neceſſary, though we have not abundance? **yes.** 1 *Tim.* 6. 6, 7, 8. But have rich men any need to pray for daily bread, that have abundance of outward things in poſſeſſion already? **yes.** For though they have them now, may they not many ways loſe them, before they come to uſe them? **yes.**

Beſides, can food nouriſh, or any thing we have do us good without the bleſſing of God? **No.** But when you pray, that God would give you **this day** daily bread, doth it not imply, that it is not lawful to have ſome care for any time to come, but only for the preſent day? **No.** But yet do you not underſtand, that your affections are not to be inordinate, nor to have over-carking cares for worldly things, for many years to come, do you not? **yes.** *Mat.* 6. 25, 27, 34.

1 *Prop.* The fourth Petition is, **Give us this day our daily bread,** Mat. 6. 11.

2 *Prop.* We are to pray, that of Gods free gift, we may receive a competent portion of the good things of this life, *Prov.* 35. 8, 9. *Give me neither poverty, nor riches, feed me with food convenient for me.* Gen. 28. 20.

3 *Prop.* We are to pray, that we may enjoy Gods bleſſing with the good things of this life, *Pſal.* 90. 17. *Let the beauty of the Lord our God be upon us, and eſtabliſh the work of our hands upon us, yea the work of our hands eſtabliſh thou it.* 1 Tim 4. 3, 4, 5.

Q. 105. **What do we pray for in the fifth Petition?**

A. In the **fifth Petition**, which is, **And forgive us our debts, as we forgive our debtors,** we pray, that God for Chriſts ſake, would freely pardon all our ſins, which we are the rather **encouraged** to ask, becauſe by his **Grace** we are **enabled** from the **heart** to forgive others.

Are not we, and all others guilty of original, and actual ſin? and thereby become debtors to the juſtice of God? **yes.** *Rom.* 3. 9, to 22. And can we or any other creature make the leaſt ſatisfaction for that debt? **No.** *Mat.* 18. 24, 25. *Pſal.* 130. 3, 4. Do we not therefore in this Petition pray for our ſelves, and others, that God of his free Grace, would through the obedience, and ſatisfaction of Chriſt, apprehended, and applied by faith, acquit us, both from the guilt, and puniſhment of ſin? **yes.** *Rom.* 3. 24, 25, 26. *Heb.* 9. 22. And accept us in his beloved? **yes.** *Epheſ.* 1. 6, 7. And continue his favour, and grace to us? **Yes.** 2 *Pet.* 1. 2. And pardon our daily failings? **Yes.** *Hoſ.* 14. 2. *Jer.* 14. 7. And fill us with peace and joy, in giving us daily more and more aſſurance of forgive-

for giveneſs? **Yes.** *Rom.* 15. 13. *Pſal.* 51. 7, to 13. And are we not the rather embolden'd to ask, and encouraged to expect this, when we have this teſtimony in our ſelves, that we from the heart forgive others their offences? **Yes.** *Luk.* 11. 4. *Mat.* 18. 35.

1 *Prop.* The fifth Petition is, **And forgive us our debts, as we forgive our debtors,** Mat. 6. 12.

2 *Prop.* We are to pray, that God, for Chriſts ſake, would freely pardon all our ſins, *Pſal.* 51. 1. *Have mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions.* Dan. 9. 17, 19.

3 *Prop.* We are the rather encouraged to ask of God the free pardon of all our ſins, becauſe by his Grace we are enabled, from the heart to forgive others, *Mat.* 6. 14. *If ye forgive men their treſpaſſes, your heavenly father will alſo forgive you.* And ver. 15.

Q. 106. **What do we pray for in the ſixth Petition?**

A. In the **ſixth Petition,** which is, **And lead us not into temptation, but deliver us from evil;** we pray, that God would either keep us from being **tempted** to ſin, or **ſupport,** and **deliver** us, when we are tempted.

Are theſe the words of the ſixth Petition, **And lead us not into temtation, but deliver us from evil? yes.** Do you mean by **Temptations,** all thoſe things, which by the corruption of our nature, are unto us occaſions of ſin? **yes.** *Prov.* 30. 9. When we ſay to God, **Lead us not,** &c. do we think that God can, or doth tempt any man unto evil? **No.** *Jam.* 1. 13. But may not God lead men into temptations of probation? **yes.** *Gen.* 22. 1. *Deut.* 8. 16. 2 *Cor.* 12. 7. 1 *King.* 22. 22. And may not God juſtly leave men to themſelves, and that for a time only? **yes.** *Hoſ.* 5. 15. 2 *Chron.* 32. 31. Or utterly? **Yes.** *Rom.* 1. 26, 28. *Act.* 5. 3. By **evil** do you mean Satan? 1 *Joh.* 5. 18, 19. the world, ſin, and damnation? **Yes.** 1 *Tim.* 6. 9. Do we then in this Petition pray, that ſin may be mortified in us? **yes.** *Rom.* 6. 1, 2. And that we may be raiſed up to new obedience? **yes.** 2 *Cor.* 7. 1. *Rom.* 6. 11. And that God would give us nothing, that may endanger our ſpiritual eſtate? **yes.**

Prov.

Prov. 30. 8. That God would tye up Satan, and reſtrain his malice and power? 2 *Cor.* 2. 8. or elſe make us wiſe to know, and avoid his ſtratagems? **Yes.** 2 *Cor.* 2. 11. And preſerve us from the evil that is in the world? **Yes.** *Joh.* 17. 15. And abate the power of corruption, that is within us? **Yes.** *Rom.* 7. 24, 25. And that in temptations, he would always ſtand by us with his Grace to ſupport us? **Yes.** 1 *Cor.* 10. 13. *Jude* ver. 24. *Iſa.* 27. 9. And that in his own good time he would tread Satan with his forces for ever under our feet, and put an end to all our temptations? **Yes.** *Rom.* 16. 20.

1 *Prop.* The ſixth Petition is, **And lead us not into temptation, but deliver us from evil,** Mat. 6. 13.

2 *Prop.* We are to pray, that God would keep us from being tempted to ſin, *Mat.* 26. 41. *Pray, that ye enter not into temptation.* Pſal. 19. 13.

3 *Prop.* We are to pray, that God would ſupport, and deliver us, when we are tempted, *Pſal.* 51. 10. *Create in me a clean heart, O God, renew a right ſpirit within me.* 12. *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit.* Epheſ. 3. 14, to 18. 1 Theſ. 3. 13. Jude *ver.* 24.

Q. 107. **What doth the Concluſion of the Lords-Prayer teach us?**

A. The Concluſion of the Lords-Prayer, which is, **For thine is the Kingdom, and the power, and the glory, for ever, Amen;** teacheth us to take our **encouragement** in Prayer from God only, and in our Prayers to praiſe him, **aſcribing kingdom, power,** and **glory** to him; and in **teſtimony** of our **deſire,** and **aſſurance** to be heard, we ſay **Amen.**

Is this the Concluſion of the Lords prayer, **For thine is the kingdom, and the power, and the glory, for ever, Amen?** **Yes.** And doth this teach us to enforce our Petitions with Arguments? **Yes.** *Rom.* 15. 30. And are our Arguments in Prayer, to be taken from any worthineſs in our ſelves, or in any other creature? **No.** Or from God only? **Yes.** *Dan.* 9. 4, 7, to 20. And muſt we with our Prayers joyn praiſes? **Yes.** *Phil.* 4. 6. Aſcribing to God alone, eternal ſoveraignty, omnipoten-

potency, and glorious excellency? **Yes.** And is God in regard of theſe excellencies, able, and willing to help us? **Yes.** *Epheſ.*3.20,21. *Luk.*11.13. And are we by faith, emboldned to plead with God, that he would? **Yes.** 2 *Chron.*20.6,11. And quietly to relie upon him, that he will fulfil our requeſts? **Yes.** 2 *Chron.* 14. 11. And to teſtifie this our deſire, and aſſurance to be heard, do we ſay, **Amen**? **Yes.** 1 *Cor.* 14. 16.

Well then, Is it fit, that Prayers ſhould be put up in a language, that the people do not underſtand? **No.** And to which they cannot rationally ſay, **Amen**? **No.** Can people pray in faith for that, which they know not, whether it be agreeable to the will of God, as Papiſts, that underſtand nothing but *Engliſh*, do not, when they worſhip God in *Latin* Prayers? **No.**

1 *Prop.* The Concluſion of the Lords-Prayer is, **For thine is the Kingdom, and the power, and the glory, for ever, Amen,** Mat. 6. 13.

2 *Prop.* We are to take our encouragement in Prayer from God only, *Dan.* 9. 18, 19. *We do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies.* 19. *O Lord hearken, and do, defer not, for thine own ſake, O my God.*

3 *Prop.* We are in our Prayers to praiſe God, by aſcribing kingdom, power, and glory to him, 1 *Chron.* 29. 11. *Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty, for all that is in heaven, and earth, is thine.* 13. *Now therefore, O God, we thank thee, and praiſe thy glorious name.*

4 *Prop.* In teſtimony of our deſire, and aſſurance to be heard in Prayer, we ſay, **Amen.** Rev. 22. 20. *Amen. Even ſo come, Lord Jeſus.* And v. 21.

FINIS.

An Alphabetical Table, explaining the meaning of thoſe difficult Words, and Phraſes, which are in the late Aſſemblies ſhorter Catechiſm.

A

To abuſe. To uſe to a wrong end, contrary to that for which the thing is intended.

To accept: To take, eſteem, or account.

To-

To accompany. To go with, or together.

To acknowledge. To take publick notice of, and to own with particular reſpect, and affection.

To acquit. To diſcharge, and free from guilt, and condemnation.

An act. An inward motion, or working of a ſoul, or ſpirit.

An action. The outward doing, or working of a thing.

Adam. The firſt man created by God, ſo called, becauſe made of red earth, or clay.

To adminiſter. To give out, or diſtribute, by way of office.

Adoption. Taking of one, that is by nature, a ſtranger, to be as a Son by favour; and giving him a right to an inheritance. See *Anſw.* 34.

Advanced. Lifted up, or ſet on high.

Adultery. Corrupting of a married perſons chaſtity.

Affections. Motions of the ſenſitive appetite, whereby ſome good, or evil, propoſed by the fancy, is purſued, or avoided.

Aggravation. That which makes an offence more grievous; or that which adds load, weight, or burden.

Agreeable. Suitable, meet, according to.

Allowing. Giving free leave to do a thing.

Almighty. Able to do all things, that ſpeak power in the doer; moſt powerful, and ſtrong.

Amen. So it is, ſo it ſhall be, ſo let it be, Verily, Truly.

Angels. Holy Spirits, which God imploys as Meſſengers, to do him ſervice, both in heaven, and earth.

Annexed. Joyn'd, or added to another thing.

Apoſtle. A Meſſenger ſent by his Superior to another in a meſſage, buſineſs, or employment. Hence the twelve Diſciples, whom Jeſus ſent to preach the Word, were called Apoſtles.

Application. Particular ſetting, or putting one thing to another.

To appoint. To command, ordain, or ſet down as a Law, or Rule.

Apprehenſion. A clear perceiving by the underſtanding, and laying hold on an Object propoſed.

Article. A chief head, point, or clauſe of a matter.

Aſcending. Going up, or climbing up.

Aſcribing. Giving, granting, or imputing to.

As. Anſ. 103. *As* in heaven, and Anſ. 105. *As* we forgive: It is a note,

note, or mark, not of equality, but of quality, or likneſs.

As our ſelves. As truly, as fervently, as conſtantly, *Anſ.* 42.

Aſſurance. Certain, and infallible knowledge, and perſwaſion of the mind.

To attend. To give diligent heed unto, to wait upon.

Attributes of God. Thoſe eſſential excellencies, or properties, aſcribed, or given to God, whereby his Nature is made more diſtinctly known to us, and diſtinguiſht from all other things.

B

Baptiſm. Dipping into, waſhing, or ſprinkling with water.

Before me. Anſ. 48. Before my face, or in my ſight; or againſt me; or beſides me; or with me; or ſo long as I am; *i.e.* for ever.

To believe. To aſſent, or give credit to any truth propoſed to the underſtanding.

Believers. Such, as truly receive, and reſt on Chriſt, for ſalvation, as he is offered in the Goſpel.

Benefits. Good turns done to another, favours, good deeds.

Betrayed. Treacherouſly dealt with, and deliver'd over into an enemies hand, or power.

Bleſſed. Happy, in enjoying God, the chiefeſt good.

God bleſſed. Ordained to be an effectual means of bleſſing, *Anſ.* 57.

Bondage. Slavery, thraldom, vaſſalage.

Bread. Anſw. 104. All kind of wholſom, neceſſary, convenient food, or ſuſtenance.——Or all outward good things, ſuitable to our wants, and callings, and ſerving for our neceſſary, and ſober delight, together with all the lawful helps, and means to attain them.

C or G.

Calling effectual. See *Anſ.* 31.

Carnal. Fleſhly.

Catholick. General, univerſal, common to all, made up of all its parts, kinds, degrees.

Challenging. Laying claim to a thing, as a mans own; and daring any one, that ſhall oppoſe that claim.

Charitable. Loving, or bearing good will to, or kind.

Chaſtity. Abſtaining from luſt, and inordinate deſire of Men, or Women.

Chriſt.

Chriſt. Anointed, as Kings, Prieſts, and Prophets, were wont to be, when ſet apart to their ſeveral Offices: So Chriſt our Mediator was anointed, or endued with all the gifts, and graces of the Spirit above meaſure; being ſet apart by God the Father to the office of a Mediator, and furniſht with all abilities for the full diſcharge of that office.

Church viſible. A ſociety, made up of all ſuch, who, in all ages, and places of the World, profeſs the true Religion, and of their children.

Commandment. A charge given by one in Authority, whereby ſomething is bid, or forbidden to be done.

To commit. To act, or do amiſs, as to commit an offence, or treſpaſs.

To communicate. To give, beſtow, or impart to another.

Communion. Fellowſhip, or ſociety, or the having, or enjoying of ſomething in common with another.

Communion of Saints. Whereby, Believers, being united to Chriſt by faith, and to each other in love, have fellowſhip in, and partake of each others gifts, graces, enjoyments, experiences; and are obliged to the performance of ſuch duties, as do conduce to their mutual good, both in ſoul and body.

Communion with God. Sweeteeſt intimacy, acquaintance, or fellowſhip with God, and enjoying of his gracious preſence, and comforts.

Competent. Fit, ſuitabl, agreeabl to our neceſſities, & conditions.

Comprehended. Briefly contained in.

Conceived. Taken together, or taken into.

Concluſion. The cloſe, finiſhing, ſhutting up, or end of a thing.

Condition. Anſw. 12. A ſpecial term, or clauſe, on the fulfilling whereof, the performance of a Covenant wholly depends.

Condition. an. 27. 80. A certain eſtate, or manner of life, or being.

Confeſſion. An open declaring, and acknowledgment of a fault, before God, or Man.

Confidence in God. Firm truſt, and reliance upon God, and his faithfulneſs, for obtaining our deſires, and hopes, of what he hath promiſed.

Conformity. Likeneſs, Reſemblance, Suitableneſs.

Conquering. Overcoming, getting victory over.

Con-

Conſcience. That faculty, or act, of the ſoul of man, whereby reflecting on it ſelf, and ways, it either accuſeth, or excuſeth, and paſſeth a Judgment on it ſelf, in reference, and ſubordination to the righteous Judgment of God.

Conſiſts. Stands in, or is made up of.

Contained. Held, or kept within ſuch bounds, and limits.

Contentment. A quiet frame of ſpirit, freely ſubmitting to, and taking complacency in Gods diſpoſe in every condition.

Continual. Without ceaſing; that, which ſtill laſts, and remains whole, intire, without intermiſſion, in the ſame ſtate.

Converting. Turning men from ſin to holineſs, and from the power of Satan to God.

Convincing. So clearly, and fully proving, that the underſtanding hath nothing to reply againſt the Light, and evidence of the argument alledged.

Corporal. Bodily, or that which pertaineth to the body.

Corruption. Spoiling, depraving, rottenneſs, infection.

Covenant of Life, or *firſt Covenant.* Gods agreement with *Adam*, and promiſe of eternal life to him, and his poſterity, on condition of his perfect, perſonal, and perpetual obedience.

Covenant of Grace, or *New Covenant.* Gods free offer, and promiſe of life, and ſalvation by Chriſt, to all ſinners, that ſhall believe in him.

To covet. Inordinately, & immoderately to deſire, & long after.

Counſels of God. Gods diſcerning a moſt wiſe reaſon of all things, and actions, and ordering them accordingly.

To create. To make all things out of nothing, or out of ſomething that had no diſpoſition, aptneſs or preparedneſs to be made ſuch a thing.

Creed. A ſhort brief confeſſion, or brief profeſſion or declaration of our faith in God, according to the Doctrin preached by Chriſt and his Apoſtles, and received by the Primitive Chriſtians.

Crucified. i.e. Nailed to a Croſs, *i.e.* a frame of Wood conſiſting of two pieces of Timber joined croſs wiſe, whereon Malefactors among the *Romans* being hanged, or nailed, were put to death.

Curſe

Curſe of God. The worſt of evils threatned by God, to be inflicted upon the breakers of his Law.

D

Damned. Condemn'd to death by a ſentence given againſt, or judgment paſs'd on one by a Judge.

Day. Either natural, conſiſting of 24. hours. Or artificial, that ſpace of time, which is between Sun riſing and Sun-ſetting.

Daily bread. Such as is meet, fit and proper for our ſuſtenance, and for our ſtate and condition of life.

Death Temporal. An actual ſeparation of the ſoul from the body.

Death Spiritual. A death in ſin; or an utter want of holineſs, and proneneſs to all ſin.

Death Eternal. A ſeparation of ſoul, and body, from the comfortable preſence of God, and undergoing moſt grievous torments in Hell, for ever.

Debtor. One that owes ſomething to another; or that is bound to pay another ſomething.

Debts. Anſw. 105. Sins, by which we become bound, and lyable to Divine Juſtice.

Decalogue. The ten words, or Commandments, or the Moral Law of God.

Decrees of God. Anſw. 7.

To defend. To preſerve, or keep ſafe from danger.

To deliver. To ſet at liberty, or to ſet free from danger.

Deſcending. Coming down, ſpringing, or iſſuing from, or born of, *deſcended*, went down.

Deſerves. Juſtly merits, and is as worthy of, as a ſervant is of wages.

Deſires. Humble requeſts, or ſuits; Or thoſe affections of the ſoul, whereby it is carried out in longing after the enjoyment of ſome abſent good.

Deſtroyed. Caſt or thrown down to the ground.

Diligent. Studious, careful, induſtrious.

To direct. To inſtruct, or ſhew the way, or manner, how a thing is to be done.

To diſcern the Lords body. Not only to know the meaning of the outward Elements and actions, but ſo to mind the body, and blood

blood of Christ, as to have the soul, and carriage suitable thereunto.

Disciples. Scholars, such as are taught and instructed by others; such were the twelve Apostles, that were the chief Scholars of our Lord Jesus.

Discontentment. Not being pleased with God's dispose, but murmuring, repining, and quarrelling against his Providence.

To dispose. To put, set, or place in order.

Distinct. Really divided, and severed from another.

Divided. Severed, cut into several parts, parcels, or members.

Divine. Belonging to God.

Dominion. Lawful Rule, Power, Lordship, Government or Authority over others.

Duty. That which we owe to another, and ought to be done.

To die to sin. To make it our daily study, and practice to subdue, and mortifie the body of corruption, and all the lusts, and motions of the flesh.

E

Eat. It signifyeth in the Lords-supper, our spiritual uniting to Christ, and enjoying of him; and our applying Christ, and his merits, to all the necessities of our souls, spiritually feeding on him by faith, and growing up in him, and to him.

Effectual. Which hath power enough, or strength, and force sufficient, to bring that to pass, which is intended, or attempted, and doth accordingly accomplish it.

Egypt. A Countrey in *Africa*, where the *Israelites* suffered hard bondage under *Pharaoh*, and his Task-masters, for several hundred years, out of which they were delivered by the hand of *Moses*, and *Aaron*.

Elect of God. Some of Mankind, by God from all eternity, pickt & culled from the rest, & chosen in Christ unto everlasting glory.

Embrace. To receive lovingly, and to entertain kindly, as it were, with both the Arms. *Employments.* Businesses, works, labours.

To enable. To make able, to give power and strength unto.

Encouraged. Made more bold, having the heart and spirits more raised and stir'd up.

End of Man. That which God chiefly intended in creating Man, and at which man should principally aim in all his thoughts, words and actions.

Endeavour. Assaying, attempting, putting forth our utmost strength to do a thing.

Engagement. A solemn promise, and that, as it were, by lying down some pledge, or pawn before an officer.

To enjoy God. To delight ones self in the gracious presence of God, and to have sweet communion with him.

Enlightning. Bringing light into that which is dark.

Entire. Whole, not broken, having all its parts compleat.

Envy. Whereby a person is apt to pine, and grieve at another prosperity and welfare. *Escape.* To fly from, or avoid.

Especially. Chiefly, principally.

Estate. A certain standing, or fixed manner, or condition of Being.

Eternal. That which neither hath, nor can have, either beginning, succession, or ending.

Evil. That, which is hurtfull to soul, or body.

Evil. Answ. 106. All the enemies of our Salvation, world, flesh, sin, hell. All punishment of sin, but especially the Devil, the principal author of all evil.

Exaltation. A lifting up; or an high, raised, honourable, glorious condition.

To examine. To search, or try, as Men do, by a ballance, or touch-stone, the true nature, or weight of a thing.

Example. A pattern, or something to follow, imitate, or avoid.

Exercise. The use, practice, or usual doing of any thing.

To execute. To do, or perform, what is intended, or enjoyned.

Expressly. Plainly, or in so many words.

F

Faith justifying. Answ. 86. 30, 33.

Faith. Answ. 90. Believing that to be true, whatsoever is revealed in the word, for the authority of God, that speaks it, who is truth it self.

Fall. *Adam's* falling from his state of innocency, holiness, and happiness, into a state of sin, and misery.

God the Father. The first person of the Trinity, by an eternal generation begetting God the Son.

Our Father. Answ. 100. God, not taken personally, but essentially, our Father in Christ, by whom we are created, by whose Spirit we are regenerated, and by whose free grace in Christ we are adopted, and so accounted to be his sons, and daughters, having all the priviledges of Children vouchsafed to us.

Thy Father. Answ. 63. Principally, and chiefly, thy natural Father, of whom thou art begotten, and bred: and also all [illegible] person

periours in age, gifts, and place of Authority, whether in Family, Church, or Common-wealth.

Female. A Woman, or one of the ſhe-kind.

To forbid. By way of authority to charge a Perſon not to do a thing.

A Form. A ſet manner of ſo many words to be commonly uſed. *Anſw.* 99.

Frame of ſpirit. Temper, or diſpoſition of ſpirit.

Freely. Of meer good will, without the leaſt merit, or deſert.

Freedom of Will. That natural liberty of the will, by which, of its own accord, it moves it ſelf either towards, or from an object; and is neither forced, nor by any abſolute neceſſity determined, to do good, or evil.

G

Generation. Begetting, or bringing forth a child, offspring, or iſſue.

Give. Freely to impart unto, and beſtow on another that, which is good, and ſuitable.

Ghoſt, or *Holy Ghoſt*, or *Holy Spirit.* God the holy Spirit, the third perſon of the Trinity, eternally proceeding from God the Father, and God the Son.

To glorifie God. Highly to eſteem, and to declare, or make known the ſurpaſſing worth, excellency and praiſe of God.

Glory. Anſw. 38. The ſplendor, brightneſs, and ſhining of a thing ariſing from the real perfection, and excellency it hath above other things.

Glory. Anſw. 37. The perfectly holy, and happy eſtate of the ſouls of Believers, which at death are received into the higheſt Heavens, and do there behold the face of God.

Glory of God. Anſw. 16. The admirable worth, and excellency of the Divine Nature, whereby he infinitely ſurpaſſeth all Creatures, and deſerves to be moſt highly eſteem'd, prais'd, honour'd, and admir'd.

God-head. The eſſence, being, or nature of God.

Gods. Anſw. 45. Such, as in the thoughts, and opinions of vain men that err, and are deceived, are reputed, and called gods, but are not truly ſo.

Good. That, which in its own nature is deſirable, and fit for uſe, and comfort of other Creatures.

Goodneſs of God. Whereby God is infinitely good, and kind, in, and of himſelf, and bountiful to all his Creatures.

Governing. Ruling, guiding, as Pilots do a Ship, by its Stern, and Rudder.

Goſpel. Good-ſpell, or good myſtical ſpeech. Or the joyful news, meſſage, and glad tidings, of the Salvation of Believing, and Repenting ſinners, by Chriſt Jeſus, deliver'd firſt by an Angel; and then written by the four Evangeliſts, who were immediately inſpired by the Holy Ghoſt.

Grace. Anſw. 30. 86. An habit of holineſs, infuſed into, and wrought in the ſoul, by the Spirit, and the Word of God, whereby it is made conformable to the will of God.

Growth in Grace. Increaſing in grace, or a riſing from one degree of grace to another.

Free grace of God. Anſw. 33. The love, favour, or good pleaſure of Gods will, which he vouchſafes to his Elect, without the leaſt merit, or deſert of theirs.

Graven Image. The picture, or likeneſs of any thing, artificially carv'd, or cut with any tool, or inſtrument.

Guilt. The liableneſs, or binding over of a perſon to puniſhment, by reaſon of an offence committed by him.

Guiltleſs. Not hold him guiltleſs. Anſw. 53. So far from acquitting him as innocent, as that he will ſeverely puniſh him.

H

Hainous. Heavy, weighty, grievous.

Hallowed. Sanctified, or ſet apart from a common to an holy uſe.

Hand of God. Gods almighty power, and Soveraign Rule, authority, Government.

Hatred. Whereby the ſoul ſhuns and flyes from that which it apprehends to be hurtful, and deſires the deſtruction of it.

To have a God. Anſw. 45. To know, acknowledge, eſteem, love, and worſhip a thing, or perſon, as God, and our God.

Heart. The will, and affections of the ſoul.

From the Heart. Anſw. 105. Sincerely, truly, unfeignedly.

Heaven. That higheſt, viſible, and glorious ſtructure of the Firmament, filled, and beſet with radiant Stars. Or, the place, and ſtate of glorious Angels, and glorified Spirits, where God doth moſt ſpecially, and immediately manifeſt himſelf, and his glory.

Hell. Deſcended into Hell. Not went down into the place of damned Devils, and Reprobates: but continued in the ſtate of the dead, and under the power of death for a time, *Acts* 2. 27, 31. with *Pſalm* 16. 10.

Hell. The place and ſtate of damned Devils, and Reprobates, where

where the wicked are ſhut out from Gods favourable preſence, and are puniſhed with unſpeakable torments, in body, and ſoul, with the Devil, and his Angels for ever.

Holy. Pure, and free from ſin, iniquity, and uncleanneſs.

Holy Catholick Church. So ſtiled from the better part of it, and that both in reſpect of the holineſs, and righteouſneſs of Chriſt imputed to it; and in reſpect of thoſe degrees of holineſs it is endued with in this life; and in reſpect of that Rule and Law, by which it is directed to ſerve God in holineſs.

Holineſs of God. Whereby, God gives himſelf wholly to himſelf, being infinitely pure, and free from all evil, and iniquity.

Holineſs of Man. A conformity, or ſuitableneſs of the whole man to the nature, and will of God, whereby a man gives himſelf to God, in doing all for, and to him.

Holy, to keep Holy. To ſet apart to holy uſes, ends, and purpoſes. To employ and ſpend the Sabbath day, in the publick and private Exerciſes of Gods immediate Worſhip, and Service.

To honour. Highly to eſteem, and reverence the worth and excellency we ſee in another, and to declare this our eſteem in reſpectful, and humble words, and behaviour.

Humiliation. A low, mean, poor, afflicted condition.

I

Jealous God. God, that is moſt highly angry with thoſe that worſhip any other beſides, or with himſelf; and this ariſing out of the dear love he bears to his own worſhip.

Jeſus. A Saviour, or Preſerver from ſin, and wrath.

Image. The picture, reſemblance, repreſentation, or likeneſs of ſome other thing, artificially cut, graven, wrought, or cary'd, of any matter, in any form. *Anſw.* 49.

Image of God. The likeneſs, or reſemblance of God.

Immediately. Preſently, inſtantly, without any ſpace of time coming between.

Imputed. Anſw. 33. Chriſts Righteouſneſs imputed by God to us, *i. e.* Gods accounting Chriſts Righteouſneſs as truly ours, as if we had in our perſons performed it.

Increaſe. See growth in grace.

Infants. Sucking babes, that cannot ſpeak.

Inferiours. Thoſe, that are below us, in age, gifts, place, or authority, in Family, Church, or Common-wealth.

Infinite. Without end, meaſure, bounds, or limits of its being, time, place, and perfection.

Ingrafting. Putting, or ſetting into, or union with.

Injurious. Doing wrong.

Iniquities. Unrighteouſneſſes, Sins, Tranſgreſſions, Wickedneſs.

Inordinate. Not rightly ordered according to the Rule.

Inſtitute. Ordained, appointed.

Interceſſion of Chriſt. Chriſts appearing as a publick perſon in the preſence of God for us, willing, and deſiring his Father to accept of his obedience, and ſatisfaction, in behalf of all his Elect, and that they may enjoy the benefits by it purchaſed.

Joy in the holy Ghoſt. The moſt raviſhing apprehenſion of Gods ſpecial love, cauſed by the Holy Ghoſt, filling the heart with joy unſpeakable.

Is my body and blood. Anſw. 96. *i. e.* Sacramentally: that is, It is the ſign, ſeal, repreſentation, and confirmation of my body broken, and crucified; and of my blood ſhed for you; and of the merits, and efficacy of my death, and ſufferings offered to you.

To Judge. To give ſentence for, or againſt; to acquit, or condemn.

Judgment. Anſw. 56. Puniſhment inflicted on any for an offence, according to the ſentence of a Judge.

Day of Judgment. Time, when Chriſt ſhall paſs a general and final ſentence, on Angels, and Men; decreeing ſome to eternal life, and others, to eternal death.

Juſtice of God. Whereby God in all things wills that, which is right, and juſt, and renders to every creature his due.

Juſtification. Declaring, or pronouncing a perſon to be righteous, and freeing of him from condemnation.

K

To keep Commandments. To obſerve to do, what is required, and to forbear to do, what is forbidden.

To keep holy. See Holy.

To Kill. To ſlay, murther, to cauſe, or effect a perſons death unjuſtly, and maliciouſly.

King. One, that hath ſingle, and higheſt authority over a People.

Kingdom. Sovereign, or ſupream rule, power, authority, or government of a People; reſiding in, and managed by a ſingle perſon, as chief, and ſupream.

Kingdom of Satan. Whereby the Devil rules in the hearts, and lives of wicked men, as an uſurping, and cruel tyrant.

Kingdom of Grace. Whereby Christ, by his Word, and Spirit rules in the hearts, and lives of Believers.

Kingdom of Glory. Whereby God shall reign over Angels, and Saints in Heaven, and they reign with him for ever.

Kingdom of God's Providence. God's universal Kingdom, whereby all things and persons, are preserv'd, upheld, guided, and governed by the Almighty power, infinite wisdom, holiness, and goodness of God.

To Know God. Rightly to apprehend God, to be such an one, as he reveals himself to be, in his word, and works.

Knowledge. The right apprehension, or perceiving of an Object proposed to the understanding.

L

Law of God, or *Moral Law.* That perfect Rule of life, and manners, at first implanted by God in the soul of Man, to be by all Mankind universally, constantly, entirely, perfectly, and personally observed by them; and afterward engraven by God himself in two Tables of stone, and deliver'd to *Moses* on Mount *Sinai.*

Liable. Lying open to, obnoxious, or subject to.

Life. Whereby the soul doth actually put forth such actions, and operations, as are suitable to its nature.

Living God. In opposition to dead Idols, whereby God doth put forth all such actions, as are suitable to his Divine nature.

The Lord. Jehovah, the Sovereign Lord, God, that hath his being in, and of himself, and gives being, and continuance to all things.

Love. Answ. 42. Whereby the Soul is carried out unto, and pleaseth it self in union with any thing, that it apprehends to be good, and suitable to its desires.

To live to Righteousness. To act according to the Dictates of the Spirit, and Rule of the Word of God, and to exercise all those graces, that are planted in us by the Spirit of God.

M

Maintaining. Upholding, preserving.

Make. Answ. 49. *Not make unto thee.* Not of thine own head, and fancy: no Image whatsoever, so as to give unto it any religious worship, or use it as a means of worship.

Male. A Man, or of the He-kind.

Man. From humane, which notes unto us the ground, of which Man's body was made.

Meer-man. Being only Man, and nothing elſe.

Mary. Exalted Lady, or Miſtreſs, or Bitter, or one, that is imbittered in ſpirit. The name of the bleſſed Virgin, wife of *Joſeph*, and mother of the Lord Jeſus, our Saviour.

Means. Middle things between two extreams, made uſe of, to obtain an end propoſed.

Members. Several diſtinct integral parts of a body.

Mercy of God. Whereby, God pities, and is ready to help the poor creature, that is in miſery.

Miſery. A ſad wretched condition, that renders a man the proper Object of mercy.

Mind. The underſtanding, or that faculty of the Soul, whereby, we apprehend truth, diſcourſe and argue.

Motions, Anſw. 81. Thoughts, ſtirrings, luſtings of the ſoul.

N

Name of God. Any thing, whereby God makes himſelf known to us, whether by his Titles, Attributes, Ordinances, Word, or Works: More eſpecially *Jehovah, Adonai, El, Elohim, Eheje.*

In the name of the Father, Son, and Holy-Ghoſt. Either by authority derived from; or in expectation of bleſſing by; or being conſecrated unto the worſhip, and ſervice of Father, Son, and Holy Ghoſt.

In the name of Chriſt. In obedience to Chriſts command, and in confidence of his Promiſes, Merit, and Mediation, to ask mercy for Chriſt's ſake.

Nation. A People born, and living together in the ſame Country, or Kingdom.

Nature. The conſtitution of the whole Man, as made up of ſoul, and body, with all the faculties of the ſoul, and members of the body.

Works of Neceſſity. Such as ought not to be omitted, and yet could not be done before, nor can be done after.

Neighbour. Not only thoſe, that live nigh unto us, or are nearly related to us; but all Mankind, who are near unto us by nature, being of the ſame fleſh, and blood with us.

Neglecting of. Not doing, not minding, not regardful of.

New obedience. Such, as ſprings from a new principle, Gods Spirit; and is performed by a new Rule, God's Word; and to new ends, God's glory, and our own ſalvation.

Not any work. Anſ. 57. None of the works of our civil particular callings,

Obedience. Whereby, the rational creature ſweetly joyns with the will of its Superiour; doing, what he commands, and forbearing to do, what he forbids.

Obſerving. Marking, taking heed to, attending upon.

Offering up. Bringing, and preſenting to anothers acceptance.

An Office. A ſpecial charge, or duty committed to one to be performed by him.

Omiſſion. Not doing, or leaving undone ſomething commanded.

Only Son of God. So Chriſt is the one alone, ſingle, only Son of God, by eternal generation of the Father. Tho' all true Saints are Gods Sons, & Daughters, by Regeneration, and Adoption.

Ordinances of God. Gods Laws, Statutes, Decrees; or thoſe religious ways of worſhip, which God hath appointed in his word.

Original Righteouſneſs. That perfect conformity to the will of God, with which God endued *Adam*, in his firſt Creation.

Original Sin. That corruption of our whole nature drawn from our firſt Parents, whereby we are utterly indiſpos'd, diſabled, & made oppoſite to all ſaving good, & wholly inclined to evil.

Other Gods. Anſw. 45. *To have another God*, i. e. In opinion, or affection to own any thing for God, that is not God; and to worſhip it as God, either alone, or with the true God.

Our bread. Anſw. 104. *i. e.* When we are in Chriſt, and have a juſt title to it in him. Or when gotten in a lawful calling by good means; or when lawfully left, or given to us, and lawfully poſſeſt, and us'd to the praiſe of God.

Our Lord. So Chriſt is, by his Fathers appointment, and gift, and by his own purchaſe, and conqueſt, and by our Covenant with him.

P

Parents firſt. *Adam*, and *Eve*, the two perſons, from whom all Mankind deſcended.

To pardon. To forgive, to free from the guilt of ſin, which binds us over to puniſhment.

Peace of Conſcience. When the Conſcience, apprehending God to be reconciled to it, by the blood of Jeſus, ceaſeth to accuſe, and condemn; and excuſes, and acquits us, to, and before God.

Perfect. To which nothing is wanting, but it is throughly finiſht.

Performance. Doing throughly, and bringing of a work to its full perfection.

Perſeverance in Grace. Continuing conſtant, ſtanding ſtedfaſt to

the

the end; ſo as not to fall totally, and finally from the ſtate of grace.

Perſon. One, intire, diſtinct, incommunicable, rational ſubſiſtence.

Perſon of the God-head. An incommunicable ſubſiſtence of the divine nature, diſtinguiſht from every other thing, and perſon, by its perſonal property.

Petition. Humble-deſire, requeſt, ſuit by word, or writing.

To perſwade. Fully to prevail with one, by counſel, or argument, ſo as to make him willing to do a thing.

Pilate. A Governour of *Judea*, under *Tiberius* the *Roman* Emperour, who, by the *Jews* inſtigation, ſentenced the Lord Jeſus to death.

Portion. A certain part, or meaſure, given out to one, as his due, or as that which is allotted.

Poſterity. Thoſe, that follow after others; or thoſe, that proceed from others loins, or come behind others.

Power. Might, or ſtrength, whereby a perſon is able to do much.

Power of God. Whereby, God is able to do all things poſſible to be done, and which are not contrary to his Nature, Truth, and Will.

Practice. To act, do, perform.

To praiſe God. To ſpeak well of God, to bleſs him, to declare his excellencies.

Preaching of the Word. Publick opening, and applying of the Word, by an Officer thereunto appointed, and ordained.

A Preface. That, which is ſpoken, or written before another thing.

Prejudicial. Injurious, hurtful, doing wrong, as it were by fore-judging.

Preparation. Proving, or making fit, and ready beforehand.

To preſerve. To ſave, or keep from hurt, or danger.

Principally. Chiefly, in the firſt place, before, and above others.

A Principle. A great, & ſtated Truth, or Maxim, of any Art, Science, Diſcipline, or Profeſſion, granted by all that profeſs that Art.

A Prieſt. One, whoſe Office it was, to offer ſacrifice for the expiating of Sin; and to pray, and intercede for the people.

Private. Either done in families, or in ſecret by our ſelves.

A Priviledge. A ſpecial favour vouchſaf'd to ſome above others.

To proceed from. To come, or ſpring from.

To procure. To provide; by care, and ſtudy, to get, or obtain.

Profaning. Turning holy things to an unholy uſe.

To profeſs. Openly to own, and avouch; publickly to declare before an Officer.

Promiſe of God. A declaration of God's mind, wherein he engageth to do this, or that good to his creature.

Promoting. Advancing, lifting up, cauſing to move forward.

A Prophet. One, that foretells things to come; or that declares the mind, and will of God to the people.

Propriety. Such a ſpecial, and a peculiar intereſt in a thing, that it belongs to one, and to none other.

Proſperity. A joyful, and happy outward eſtate, and condition, anſwerable to our juſt deſires, and hopes.

Providence of God. Anſw. 11.

Publick. Open, and before others.

Puniſhment. Pain, penalty, ſufferings, or torments, juſtly inflicted on any for an offence.

Purchaſed. Bought, procured, or obtained, with a valuable price.

Pure. Clean, or free from any corrupt mixture, or defilement.

Purpoſe. Reſolving in ones mind; fixing of the mind, and will, on ſome peculiar thing to be done.

R

A Reaſon. A juſt cauſe, or argument, to ſtir us up, either to do, or not to do a thing.

A Reaſonable ſoul. That can diſcourſe, and rightly draw, and conclude one truth from another.

To receive. To take, accept, embrace, or lay hold on.

To Reconcile. To make peace between thoſe, that are at variance.

Recreations. Such exerciſes, as refreſh, and delight a Man after his ſtrength, and ſpirits are much waſted with ſtudy, and labour.

To Redeem. To deliver, and free a Captive from ſlavery, by paying down a valuable price, or ranſom.

Relation. That reſpect, or reference, which one perſon, or thing hath to another, ſo that one cannot be ſuppoſed without the other.

Religion. The profeſſed way, or manner of the Worſhip of God: or a reverend fear, & dread of conſcience, leſt we ſhould offend.

To Remember. Anſw. 57. To call things paſt to our memory; diligently to conſider a thing before-hand, and accordingly to prepare for it.

In remembrance of Chriſt. Anſw. 96. In a frequent, holy, humble, ſolemn, thankful, celebration, and memorial of Chriſts death,

and

and ſufferings, and of all thoſe benefits, which are by his death procured for, and vouchſafed to the Church.

Remiſſion. An acquittance, releaſe, forgiveneſs, pardon of an offence committed againſt a law.

To renew. To make new again; or to reſtore a thing to its firſt, and primitive perfection. *Repentance unto life.* Anſw. 88.

Repreſented. Lively ſet forth, or as it were brought into preſence, and laid before us.

To require. To demand, exact, or command, by way of authority

To reſt upon Chriſt. To ſtay our ſelves upon, to put truſt, and confidence in Chriſts Merits and Mediation.

God reſted. Anſw. 57. God ceaſed from creating any more, diſtinct kinds, or ſorts of things.

To reſtrain. To hold back, as with a bridle; to keep in, within certain bounds, and limits.

Reſurrection. Riſing again of the Body from the ſtate of death.

To reveal. To take off a vail, or any thing, that covers a thing from being ſeen; to diſcover, or make known.

Reverence. An humble aw, and fear, mixt with love, and honour, ariſing from the apprehenſion of a Superiours excellency.

Righteouſneſs of Man. A ſincere, and conſtant purpoſe, and endeavour, to give to our ſelves, and others, that, which is due.

Righteouſneſs of Chriſt. The holineſs of Chriſts nature, together with his moſt perfect, active, and paſſive obedience, which he performed to the Law of God.

A Rule. Any inſtrument, or means, whereby we are guided in doing of any thing.

S

Sabbath Day. A day of holy reſt, or a time ſet apart for holy reſt, & ceaſing from the ordinary labours of our particular Calling.

Sabbath Chriſtian. Firſt day of the week, kept holy to God by Chriſtians, that profeſs faith, and obedience unto Chriſt.

A Sacrament. Formerly an oath taken by Souldiers, to be true, and faithful to their General: Now uſed for a Myſtical Ceremony, or outward ſign in Religious Worſhip, repreſenting ſome inward Grace.

A Sacrifice. Any living thing ſlain, and offered up to God, to purge, and expiate ſin, or pacifie Gods wrath againſt ſin.

Salvation. Perfect freedom from all temporal, ſpiritual, and eternal evil, and poſſeſſion, or enjoyment of all good.

Sanctifi-

Sanctification. Making holy, ſeparation, or ſetting apart from a common to an holy uſe; cleanſing, and purging from filth: peculiarly devoting a thing to God.

Satan. That malicious adverſary, or enemy, the Devil.

To Satisfie. To fulfill ones deſire; or to do that, which fully contents a perſon, ſo that he requires no more.

Scriptures. The holy Writings of the Prophets, and Apoſtles, and holy men, inſpired by the Holy Ghoſt, written for the perfect, and perpetual inſtruction, and comfort of the Church.

Sealed. Confirmed, and ratified, as Publick Notaries do Inſtruments, by ſetting their ſeals thereto.

Senſe. Feeling, or clear apprehenſion.

Senſible. Which may be perceived by the outward ſenſes, as eyes, taſte, ſmell.

The Seventh day. Every Seventh day, after ſix days beſtowed in labour. *Anſw.* 57.

Shalt labour. Anſw. 57. Thou mayeſt labour, I allow thee, and give thee leave to labour.

A Sign. A mark, or token of ſomething elſe.

To ſignifie. Plainly to ſhew, or expreſs by a ſign, or to give knowledge by a ſign.

Sitting at Gods right hand. Advanced to higheſt favour with God; and having all power, and authority over the Church, and the World, given into his hand.

Son of God. God the Son, the ſecond Perſon in the Trinity, eternally begotten of the Father.

Sons of God. Tru Believers, who, being regenerated, & born again, are admitted into the ſtate of Gods Children by Adoption.

Soveraignty of God. Gods higheſt power, dominion, and Authority over Men, to do by them, for them, and upon them, whatever himſelf pleaſeth.

Soul of Man. That eſſential part of a Man, whereby he lives, moves, underſtands, wills, and puts forth all living acts.

A Spirit. A ſpiritual ſubſtance, without matter, body, or bodily parts.

Spiritual-nouriſhment. Strengthning, and confirming grace in the ſoul.

Stranger. A Foreigner, one of another Family, City, Country.

To ſubdue. To bring under the yoke.

To ſubmit. Humbly to ly down under; meekly, and patiently

to

to yield up ones self unto anothers will, and dispose.

Substance. A being, that subsists of it self, and is the subject of accidents.

To suffer. To bear, endure, or undergo that, which is painful.

Summ. The brief, short, or chief heads, and substance of a larger matter.

Summarily. Briefly, or in few words.

Superiours. Those, that are above us, in age, gifts, place, or authority, in Family, Church, or Common-wealth.

To support. To stay, bear, keep, or hold up from sinking.

T

Temptation. Proof, essay, trial, or endeavour to make one to sin.

Lead us not into Temptation. Do not stir up Tempters, to perswade us to sin. Do not permit, and suffer us to sin. Do not withhold, or with-draw thy supporting grace, & leave those to fall, that are no way able to stand of themselves against Temptation.

Tendeth to. Maketh towards, or is, or may be a cause, or occasion of.

Testament. A persons last will, declared by word, or writing, before Witnesses.

Testament Old. The Books of *Moses*, Psalms, and the Prophets, given to the *Jews*, wherein God's Covenant of Salvation by Faith in Christ, is held forth under Types, Promises, Sacrifices, all fore-signifying Christ the Messiah then to come.

Testament New. The Books of the Evangelists, and Apostles, wherein Life, and Salvation is fully, and clearly held forth to all Nations, and persons, that shall believe in Christ, who now is come, and hath sealed God's Covenant of grace with his own blood.

Testimony. Bearing witness, or evidence given for confirmation of a Truth.

This day. Answ. 104. *i. e.* That is, either bread for a day only; or so much, as sufficeth for this day; or according to the day; that is, that which is fit, and convenient for us in this our present state.

Thou. Answ. 45. Every peculiar person, of what state, or condition soever.

Thou. Answ. 57. Any Superiour in Family, Church, or Common-wealth.

Thoughts. The first motions of the mind, or understanding.

Thy God. Answ. 43. A God in Covenant with thee, that have free-

freely given thee an intereſt in my All-ſufficiency, and expect the performance of thine engaged duty.

Thy work. Anſw. 57. All the works of thy particular calling for thy own temporal benefit, and profit.

Titles of God. Such, as are given to God, to manifeſt his Honour, Dignity, Dominion, Excellency, as *King of Kings, Lord of Lords, Father of Lights.*

Tranſgreſſion. Going beyond, or beſide our due bounds, and limits.

Tranſgreſſion actual. A particular omiſſion of ſome duty required; or commiſſion of ſome ſin forbidden by the Law.

Tree of knowledge of good and evil. So called, from the event; for man, by eating of it, came experimentally to know, what good he had loſt, and what evil he had plunged himſelf into.

True God. Not a bare conceit of our heads, and fancies, but a God indeed; in oppoſition to Idols, which are only ſuppoſed to be gods, in the opinions of the Worſhippers.

Truth. The full agreement of the words, and actions, with the thoughts and intentions of our minds.

Truth of God. Whereby God is indeed the very ſame in his being, words, and works, which he declares himſelf to be.

V

Vain, to take in vain. Anſw. 53. To no good purpoſe, or end; ignorantly, irreverently, profanely, ſuperſtitiouſly, or wickedly.

Vertue. Inward power, force, or efficacy. *Anſw.* 91.

Virgin. A Woman that never knew Man in a carnal manner.

To Viſit. Like a Judge riding Circuit, to obſerve diſorders, and to puniſh Offenders, proportionably to their offences.

Unchangeable. That, which neither doth, nor can change, or alter; but is always the ſame, in being, place, and working.

Unchaſt. Lewd, wanton, unclean.

Unneceſſary. That, which is not needful to be done, or had.

Uniting. Making one with, or joyning two things together.

Unjuſtly. Wrongfully, without juſt cauſe, contrary to Law, Reaſon, and Equity.

Unworthily. Anſw. 97. Unfitly, unpreparedly, not ſo, as becomes that holy Ordinance.

W

Will of Man. That faculty of the reaſonable ſoul, whereby a man chuſeth, or embraceth a real, or ſeeming good, and refuſeth, or avoids a real, or ſeeming evil.

Will of God ſecret. Whereby, God doth moſt freely, unchangeably, and effectually, chuſe, or refuſe, approve, or diſapprove, whatever he knows, and judgeth to be truly good, or evil.

Will of God revealed. The word of God, in the holy Scriptures, which makes known the mind of God to Man.

Wiſe. Whereby we rightly underſtand things, and make a right uſe of that knowledge, in ordering our ſelves, and actions for the beſt.

Wiſdom of God. Whereby God doth perfectly, and infallibly know himſelf, and all things paſt, preſent, and to come; and perceiving the beſt reaſon of all things, doth order them, with all actions, and circumſtances moſt ſuitable to their proper ends.

Witneſs. Teſtimony, or publick aſſertion, and giving evidence, for the clearing, and deciding a matter in controverſie.

Work. Not do any work. Anſw. 52. None of the works of our civil, and particular callings, and worldly employments.

Word of God. The Will of God revealed, and declared in the Scriptures of the Old, and New Teſtament, teaching Man what to believe, do, and leave undone.

World. Anſw. 28. Angels, and all Mankind.

World. Anſw. 59. The whole beautiful, and orderly frame of all things created, preſerved, and governed by God.

Worſhip of God internal. Anſw. 46. Humbling, and abaſing our ſelves before God, while we reflect on his Majeſty; and making God the chief object of all the faculties of the ſoul, adoring chuſing, loving him.

Worſhip of God external. Anſw. 50. That outward way or manner of ſerving God, which he hath appointed in his Word.

Worthy Receivers. Anſw. 96. Not meritorious, but meet, and fit; ſuch, as receive the Lords Supper ſo, as becomes the nature, and is anſwerable to the end of the Lords Supper.

Wrath of God. Gods revenging Juſtice, moſt fiercely burning againſt ſin.

Z

Zeal. The heat, fervency, and intention of the Affections.

24 MA 66

FINIS.